

MISSIONS

An International Baptist Magazine

The First Christmas

AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

—LUKE 2:1-14

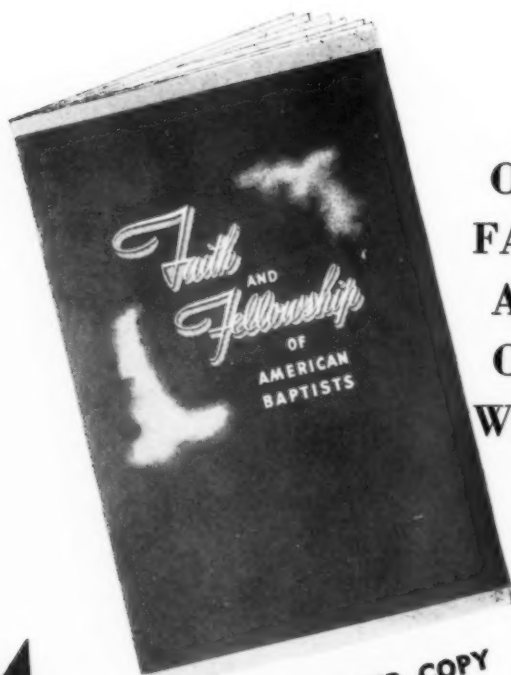
DECEMBER 1957

Two Star Feature

**OUR
MISSIONS
AND
OUR
MISSIONARIES**



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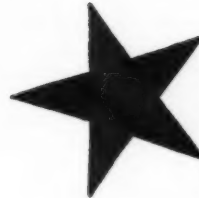
THE STAR OF BETHLEHEM —

SHINING FOR THE "LONE STAR"
OF INDIA —



PREMALEELA RATHNAM—
GRADUATE OF BMTS

**"THE LIGHT SHINES IN THE
DARKNESS, AND THE DARKNESS
HAS NOT OVERCOME IT." JOHN 1:5**



From the Telugu Baptist Church of the Lone Star Mission at Nellore, India, came Premaleela Rathnam, to prepare her life for greater service for our Lord and Savior, Jesus Christ. In India, Premaleela served in the noble profession of nursing. She had the opportunity to observe the great difference in people who had a living faith in Jesus Christ, and those who have never even heard His name. She realized, there was not only the need to heal the body, but even more so the soul. She was led to the United States, where she received her Master of Science degree. But to better serve her Lord, she decided to come to the BAPTIST MISSIONARY TRAINING SCHOOL to study Christian Education and Bible.

She has now returned to India. She has acquired the best knowledge and skill for the work of Christ among men by training in the United States and at THE BAPTIST MISSIONARY TRAINING SCHOOL. She will add light to the Light that shone for her first in Christ at the Lone Star Mission of India.

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Director of Student Recruitment

Please share this story in your Christmas program.

MISSIONS

An International Baptist Magazine

Vol. 155

December 1957

No. 10

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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FRANK A. SHARP, Business Manager and Editor's Assistant

MARGARET G. MACOSKEY, Assistant to the Editor

Department Editors: R. DEAN GOODWIN, ADA P. STEARNS, HELEN C. SCHMITZ,

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Who's Who IN THIS ISSUE

LOUISE ARMSTRONG is an editorial assistant in the public-relations department, American Baptist Foreign Mission Societies.

JOHN A. BARBOUR is director of public relations, Minnesota Convention of American Baptist Churches.

GENE E. BARTLETT is the minister of the First Baptist Church, Los Angeles, Calif.

HAROLD A. BOSLEY is the minister of the First Methodist Episcopal Church, Evanston, Ill.

CLARENCE W. CRANFORD is the minister of the Calvary Baptist Church, Washington, D. C.

LEON E. EMMERT is an American Baptist missionary in Belgian Congo.

R. DEAN GOODWIN is the director of communications, Council on Missionary Cooperation.

ROBERT G. MIDDLETON is the minister of the First Baptist Church, Kansas City, Mo.

ROY PEARSON is dean at Andover Newton Theological School, Newton Centre, Mass.

EARLE V. PIERCE is a retired pastor and a former president of the American Baptist Convention.

WILLIS HUBERT PORTER is associate general secretary of the American Baptist Convention.

RUTH SWANBERG ROHLFS (Mrs. Marcus Rohlf) is vice-president of Christian training, National Council of American Baptist Women.

HILLYER H. STRATON is the minister of the First Baptist Church, Malden, Mass.

JOAN THATCHER is publicity assistant, department of public relations, The Board of Education and Publication, American Baptist Convention.

JULIA M. WEBB (Mrs. Willis S. Webb) is the wife of the minister of the First Baptist Church, Bucyrus, Ohio.

MARGARET HORTON WEBBER (Mrs. Aaron F. Webber) is the wife of the American Baptist general missionary in Puerto Rico.

The Cover

Here is the story of the first Christmas as recorded in the Gospel of Luke. It is the greatest story ever told, because it relates the greatest event of all history. It is a story that never grows old. It glows with new interest every time you read it.

Picture Credits

Page 17 (Bartlett), Bill Helms; p. 20, American Bible Society; p. 31 (col. 2), T. Livingston; (col. 3), D. Smith; p. 32 (col. 2), Osaka-Shimbun Photo Section; p. 36, L. E. Schoenherr.

MISSIONS

December Quiz

1. It is easier to devise ways and means of increasing the supply of material goods than it is to bring into being a system for distributing them in so equitable a fashion as to promote the spirit of community and fraternity in the human family. The former calls for skill; what does the latter call for?

2. American Baptists have more than (1) seventy-five; (2) three hundred; (3) sixty churches in Japan. Which is correct?

3. Who is the author of *The Nature and Destiny of Man*?

4. In August, 1958, the first major Christian gathering will be held in Japan since the war; and in that year will be celebrated a special anniversary. Which anniversary will it be?

5. What is the name of the book of which it is said that it is a rare book in philosophy which warms the heart in the process of persuading the mind?

6. (1) \$5,738.50; (2) \$10,000; (3) \$15,738.22 was given by American Baptist Sunday school children to the World Fellowship Offering. Which is correct?

7. "It is always disillusioning to find great blocks of the teachings of Jesus that have never been mentioned in communities with a free-church tradition, where the Bible is supposed to be the final authority." Who said that?

8. What is the percentage rate of Christians in Japan, and what is the literate rate?

9. (1) 50 per cent; (2) 80 per cent; (3) 35 per cent of Puerto Rico's population is under nineteen years of age. Which is correct?

10. "Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests." On what does it depend?

11. Who are not guests, but "home folks"?

12. More than (1) \$10,000; (2) \$5,000; (3) \$12,000 has been given in cash and pledges for the Christian Writing Center. Which is correct?

13. How many Baptist Churches are involved in the Baptist Jubilee Advance?

14. The conferees grappled with the problem of clarifying what is meant by freedom, and of discerning what kind of separation of church and state is consistent with the revealed will of God for all men. At which conference was this discussed, and who sponsored it?

15. Statistics for the period 1950-1955 reveal that even though — per cent of our churches were located in rural places, yet — per cent of all American Baptists lived in urban places (in towns of — or more).

Answers to Quiz on Page 44

December, 1957



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RENEW IN ADVANCE — SAVE MONEY

Subscription rates will be increased on January 1, 1958. Renewals at the old rates will be honored through December, 1957. Save money by renewing now—3 years for \$3.50 (Club rate); 3 years for \$4.50 (Single Subscription rate).

MISSIONS

152 Madison Avenue

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Published by The American Baptist Convention

Newsbriefs

Jubilee Advance Committee Meets

News writers and directors of religious broadcasting for major networks met in a press conference with the Baptist Jubilee Advance committee when it held its first meeting recently in New York city. Casper C. Warren, of Charlotte, N. C., presided. The committee members were addressed by Congressman Brooks Hays, president of the Southern Baptist Convention. He said that the advance "needs to recapture for all North American Baptists the first-century Christian dedication, involving, as it did, suffering, sacrifice, and the passionate sense of responsibility for the world to whom its gospel was declared." The committee made plans to inaugurate the six-year program by urging the 75,000 churches involved to hold a watch-night prayer service on New Year's Eve, 1958. The final year of the advance, 1964, will mark the 150th anniversary of organized Baptist work on a national scale in North America. This was started at Philadelphia, in 1814, with the formation of the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions. A gigantic rally will be held in Atlantic City, N. J., in May, 1964. An estimated 100,000 Baptists are expected to attend this anniversary observance. Participating in the Baptist Jubilee Advance are the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference of America, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., North American Baptist General Conference, and the Southern Baptist Convention.

Liggett Inaugurated As Seminary President

Aaron F. Webber, American Baptist general missionary in Puerto Rico, presided at the inauguration ceremonies of Thomas J. Liggett as the fifth president of the Evangelical Seminary of Puerto Rico. President Liggett formerly taught church history at the Evangelical Theological Faculty (Facultad Evangelica de Teologia) at Buenos Aires, Argentina. An ordained minister of the Disciples of Christ, Mr. Liggett studied at the College of the Bible in Kentucky and Union Theological Seminary in New York. The Evangelical Seminary, over whose board of trustees Mr. Webber presides, is an interdenominational theological school founded in 1919,

and is supported by American Baptists, Methodists, Disciples, Congregational-Christians, and Presbyterians, U.S.A. Fidel Mercado, a Puerto Rican pastor and part-time instructor in theology at the seminary, was the official representative of the Eastern Baptist Theological Seminary, Philadelphia, Pa., at the inauguration ceremonies. Recently the American Baptist Home Mission Societies contributed \$10,000 toward the new \$80,000 administration building of the seminary, which will be dedicated on January 12.

Ralph M. Johnson Inaugurated at Berkeley

Ralph M. Johnson, president of Berkeley Baptist Divinity School, Berkeley, Calif., was inaugurated Tuesday, October 8, in an impressive service at the First Baptist Church, Berkeley. Over eight hundred people were in attendance for the various activities of the day. The inaugural activities began with a morning convocation at the school. Speakers for the service were Charles Taylor, president of the American Association of Theological Schools, and Lynn D. Leavenworth, executive secretary of the department of theological education of The Board of Education and Publication of the American Baptist Convention. Speakers for the installation service were Richard Hoiland, executive secretary of The Board of Education and Publication of the American Baptist Convention, and C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, Mo., and father of the new president. President Emeritus Sanford Fleming gave the charge

to President Johnson. Dr. Johnson was formerly the general director of the Council on Missionary Cooperation of the American Baptist Convention.

American Baptists In Youth Exchange

The American Baptist Home Mission Societies approved participation in the International Christian Youth Exchange. The exchange is an interdenominational, incorporated body administering the only church-sponsored program which offers high-school students the opportunity to spend a year of study in another country. Minimal American Baptist objectives are four American Baptist teenagers who will live abroad with a European or Asian family, with a similar number of high-school students from overseas coming to American homes (referred to as a two-way exchange); and four American Baptist churches, each to be host to a youth from another land, but not sending a youth overseas (designated as a one-way exchange). To be eligible, a student must have completed the sophomore year of high school and must have acquired, by the date of sailing, conversational ability in the language of the country to which he is going. Seniors who will have graduated in June of the year they expect to depart for overseas are also eligible. References are required from the student's high-school principal and pastor. When possible, the exchange students should live with the families of the two students involved. The church is responsible for approving the student and host family, and also the necessary funds. The American-side cost



Principals at inauguration of Ralph M. Johnson as president of Berkeley Baptist Divinity School, Berkeley, Calif., October 8. Left to right are Richard Hoiland, Dr. Johnson, Charles L. Taylor, and Lynn D. Leavenworth

for a two-way exchange is \$1,175, and for a one-way invitation, \$400. Application forms should be secured immediately by writing to the Department of Christian Friendliness, 164 Fifth Ave., New York 10, N. Y. Promotion of American Baptist participation is to be a joint project of the department of Christian friendliness of the American Baptist Home Mission Societies and the Baptist Youth Fellowship.

Interracial Witness In Rockford, Ill.

While racial tensions and inflammatory statements continued to make ugly headlines in the wake of the Little Rock riots, Christians of both races quietly sat down at the Lord's Table and worshiped together in Rockford, Ill. The occasion was the launching of a union Deeper Life Crusade by the three American Baptist churches of that city, under the leadership of Curtis R. Nims, vice-president of Northern Baptist Theological Seminary, Chicago. Participating churches were State Street Baptist, Norman L. Godbey, pastor; North Towne Baptist, William Bray, pastor; and Pilgrim Baptist, E. H. E. Gilbert, pastor. This was just one of many demonstrations of the union in communion exhibited by Christians on World Wide Communion Sunday. The Deeper Life Crusade of the Rockford churches was a part of the simultaneous evangelism campaign sponsored by the department of evangelism of the Illinois Baptist State Convention, October 6-13. In addition to the communion service, the churches participated in five other union worship services and

also engaged in visitation evangelism together. The North Towne Church is an American Baptist "Churches for New Frontiers" project. The campaign was a positive witness to this community of over 120,000.

'A Book of Remembrance' Ready for Distribution

The restyled 1958 issue of *A Book of Remembrance* is now ready for distribution. This year the copy will be different, with a number of changes in size and format which were made as a result of suggestions sent in by more than nine hundred readers who responded to a questionnaire aimed at improving the issue. This volume contains a directory, program material covering all aspects of convention activity, a listing of birthdays of missionaries and denominational person-

nel, a numerical listing of American Baptist churches, membership figures, and a record of the number of new churches started from May 1, 1956, to April 30, 1957. Featured on the green and gold cover is a cross that casts a burst of light rays upon the globe. Copies at \$1.00 each may be obtained from any Baptist book store, or write to Department of Literature, 152 Madison Ave., New York 16, N. Y.

Home Societies Make Appointments

Two appointments were recently made by the American Baptist Home Mission Societies. Michael C. Elliott was appointed field representative, with special responsibility for capital fund-raising in the department of edifice funds and building counsel. He served pastorates in Scott City, Kans.; Chicago, Ill.; and Washington, D. C. During the Second World War he served as chaplain. Mr. Elliott will be available to churches requesting his guidance in planning building campaigns. Ivan C. Whipple was appointed a representative of the societies in the field of fund-raising, annuities, legacies, and special gifts. Mr. Whipple recently completed eighteen years as chaplain in the United States Army. Prior to that he was a Baptist pastor in Kansas, Missouri, Utah, Wyoming, Montana, California, Rhode Island, and New Hampshire.

Clifford P. Macdonald Heads C.M.C. Publications

Clifford P. Macdonald was recently appointed secretary of field-counseling publications for the Council on Missionary Cooperation of the American Baptist Convention. Mr. Macdonald has been a staff assistant to Paul K. Shelford in the field-counseling department since 1954. In consultation with the field staff, he designed and



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Goal for 1957—\$9,250,000

Received through October 31	\$7,191,115
Received same period last year	\$6,832,972
Increase over last year	\$ 358,143

**Needed to reach goal by December 31
\$2,058,885**

All figures indicate gifts to the Unified Budget, including America for Christ Offering and World Fellowship Offering.



Interracial communion service: John W. Reese, deacon, Pilgrim; Curtis R. Nims; E. H. E. Gilbert, pastor, Pilgrim; William Bray, pastor, North Towne; Norman L. Godbey, pastor, State Street; and Benny Newsom, deacon, Pilgrim

December, 1957



Clifford G. Hansen

produced the eight-step every-member-canvass material used in American Baptist churches across the country, and also turned out the promotional material in connection with the denomination's Unified Budget. He will continue to carry these responsibilities. Prior to joining the field-counseling department, he was staff assistant in the department of literature and press relations.

Gernenz Called To Illinois

Albert J. Gernenz has been elected executive secretary of the Illinois Baptist State Convention, effective January 1. Since 1954, he has been executive secretary of the Wyoming Baptist Convention. During this period, church-school attendance increased 30 per cent throughout Wyoming. A strong department of Christian education has been organized, a summer camp purchased, and a new Baptist state office and parsonage built and paid for. The Wyoming Baptist Convention has been leading the American Baptist Convention in per capita baptisms. Prior to heading the Wyoming state office, Mr. Gernenz was director of Christian education and evangelism for the North Dakota Baptist State Convention, and held a pastorate in Chicago, Ill. He is a graduate of Loyola University and of Northern Baptist Theological Seminary.

Ohio Convention Elects Executive

Clifford G. Hansen, secretary of public relations for the American Baptist Home Mission Societies since 1951, was recently elected executive secretary of the Ohio Baptist Convention. With headquarters in Granville, he



Albert J. Gernenz

will administer the state program for more than three hundred American Baptist churches, with a total membership of eighty thousand. Mr. Hansen will begin his new duties on January 1. Prior to his present position, he was director of the Juvenile Protection Program for the American Baptist Home Mission Societies, from 1948 to 1951. Earlier, he served the following pastorates: First Baptist Church, Milwaukee, Wis.; Knoxville Baptist Church, Pittsburgh, Pa.; First Baptist Church, Beloit, Wis.; and Lincoln Baptist Church, Lincoln, N. Y. Mr. Hansen holds a B.A. degree from Eureka College and a B.D. degree from Colgate Rochester Divinity School.

Sturges Becomes Massachusetts Secretary

Paul Lee Sturges, director of educational evangelism for the National Council of Churches, was recently elected executive secretary of the Mas-



Paul L. Sturges

sachusetts Baptist Convention. Dr. Sturges succeeds Edwin H. Tuller, who is now serving as general director of the Council on Missionary Cooperation and associate general secretary of the American Baptist Convention. Prior to joining the National Council staff in 1953, Dr. Sturges held pastorates in Providence, R. I.; Redlands, Calif.; and Pittsfield, Mass. He has been a member of the denomination's Ministers and Missionaries Benefit Board for the past seventeen years, and a member of the executive committee for the past eight years. Born in Carrollton, Mo., Dr. Sturges was ordained there shortly after his nineteenth birthday. He holds a B.A. degree from William Jewell College, an M.A. degree from Brown University, and a B.D. degree from Colgate Rochester Divinity School. The University of Redlands honored him with a D.D. degree in 1947.

William G. Farmar Elected Secretary

William G. Farmar was recently elected executive secretary and director of promotion of the West Virginia Baptist Convention. Mr. Farmar joined the state-office staff last January as associate executive secretary. He has been acting executive secretary since the death of Hugh D. Pickett in August. From 1937 until joining the state staff, Mr. Farmar was pastor of several churches in West Virginia. During this time he served as president of the West Virginia Baptist Convention, director of the Weirton Christian Center, member of the executive board of the state convention, and chairman of the commissions on student work, promotion, and state missions. He has a B.A. degree from the University of Pittsburgh and a B.D. degree from Crozer Theological Seminary. Mr. Farmar also completed his residence



William G. Farmar



Paul K. Shelford

requirements for the Ph.D. degree in sociology at the University of Pittsburgh.

Shelford Accepts Call To Northern California

Paul K. Shelford has resigned as assistant director of the Council on Missionary Cooperation to become the executive secretary of the Northern California-Nevada Council of Churches, effective January 1. With headquarters in San Francisco, he will give administrative leadership to twenty-eight city and county councils of churches in which twenty-six denominations work cooperatively. Mr. Shelford has served in his present position for the last five years, heading up the field-counseling department. During this period, he has been responsible for promoting the missionary giving of the American Baptist Convention. With the help of the field staff, Mr. Shelford has trained more than fifty executives of other church bodies and councils of churches in the use of the sector plan. Mr. Shelford formerly was assistant to the president of Andover Newton Theological School, Newton Centre, Mass.; assistant to the president of Baptist Missionary Training School, Chicago, Ill.; and Cleveland director of the postwar rehabilitation fund known as the World Mission Crusade. From 1943 to 1946, Mr. Shelford was a United States Army Air Force chaplain in Texas, the South Pacific, and Japan. Before that, he held pastorates in Ridgewood and Bayonne, N. J. He holds an LL.B. degree from the New York Law School and a Th.M. from Southern Baptist Theological Seminary.

New Haven Laymen Hold Rally

A workers' rally, under the direction of Brent Barker, of the New

December, 1957

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Greetings —



To our friends and alumni around the world Berkeley sends Christmas greetings for 1958. We rejoice in the part our graduates have had in making the joy of Christmas realized here in the homeland and overseas. As we face the opportunities of a new year we are hopeful that the Christmas joy that is ours might be shared even more.

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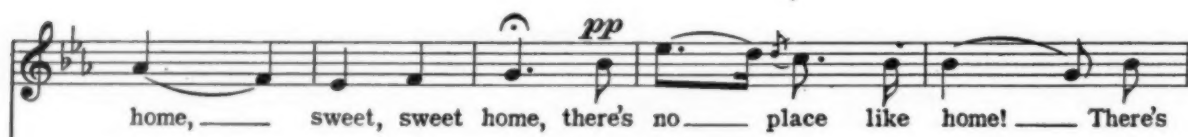
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Haven Council of Baptist Men, began the new year in an interesting and entertaining dinner session at the First Baptist Church, Wallingford, Conn., recently. Leaders with the various areas of men's interests presented their programs for the year ahead. Officers from men's groups representing seventeen churches were present, more than fifty men in all. Among the interesting features was the list of brief biographies of eight laymen of the New Haven Baptist Association who are prepared to speak to men's groups, other organizations.

Chicago Baptist Institute Has Banner Enrollment

The Chicago Baptist Institute, Chicago, Ill., opened its classes for the twenty-second year with a banner enrollment of 260 students. Four new faculty members were added to keep pace with an expanded curriculum. They are A. Lincoln James, pastor of the Bethesda Baptist Church; W. N. Daniel, pastor of the Antioch Baptist Church; Victor A. Sweet, of the Chicago Baptist Association; and Mrs. Inez C. Utterback, a graduate of Kentucky State College and Fisk University, and a former student in the graduate department of the Chicago Baptist Institute. Mr. Daniel was the first Negro to receive a master's degree at Austin Peay State College, Clarksville, Tenn., following racial integration in the college. He had previously received a bachelor of divinity degree from Oberlin College. Members of the board of trustees expressed delight in the appearance of the commodious building after six months of continuous decorating and refurbishing. Plans are being made for the installation of a library at an early date. The new Baptist book store, which opened on September 6, is an excellent facility, serving both the students of the institute and churches of the South Side area of Chicago. The new dining room is open to the public daily, with the advent of the school season. Dean Robert C. Wallace participated in the recent installation of Merrel D. Booker and Fred R. Tiffany as copastors of the newly integrated Normal Park Baptist Church. The Chicago Baptist Institute is one of nine Baptist educational centers and is operated under the auspices of the Chicago Baptist Association and the American Baptist Home Mission Societies.

Colgate Rochester Expands Facilities

Cornerstone laying ceremonies for a new apartment building for student families were held at the Colgate Rochester Divinity School, Rochester, N. Y., in connection with the observ-

December, 1957



Franklin College of Indiana Board of Directors

At its regular meeting, July 27, 1957, the Franklin College Board of Directors adopted the following in reaffirmation of its historic Baptist relationship:

Inasmuch as Franklin College of Indiana was founded by Baptists and has, since its founding, had the loyalty and support of Baptists, therefore, in acknowledgement of the mutual responsibility which the college and the denomination share for the further development of the Christian College, the Board of Directors hereby adopts the following:

1. Be it resolved that the Board of Directors of Franklin College reaffirms its historic position and desires to continue as a Christian college related to the American Baptist Convention.
2. The Board of Directors of the College further agrees to cooperate with the Board of Education of the American Baptist Convention in:
 - a.) Maintaining a thoroughly accredited curriculum
 - b.) Developing a philosophy of Christian Higher Education
 - c.) Providing a comprehensive program of religious life and training on campus as well as in the local church and community
 - d.) Desiring to strengthen its mutually cooperative relationship with the American Baptist Convention through its Board of Education and Publication, State Convention and City Societies.
3. In order to implement the above, the Board of Directors and administration is willing to engage in a series of consultations over a period of time in the exploration and development of these relationships.

(signed) BRODEHURST ELSEY
President of the Board
(signed) HAROLD W. RICHARDSON
President

FRANKLIN COLLEGE OF INDIANA

FRANKLIN, INDIANA

ance of Rauschenbusch Day. The new apartment building, erected at a cost of \$175,000, will house twelve additional families on the seminary campus. The urgent need for this new building is a direct outgrowth of the 40 per cent increase in student enrollment at the school since 1954. The new building is the first of three, which will eventually form a quadrangle as the needs require.

Spurgeon's Tabernacle Being Rebuilt

Reconstruction of London's Metropolitan Tabernacle, largely destroyed in the Second World War, began this summer and should be completed by 1959. The new building, with a seating capacity of seventeen hundred persons, will be a second successor to that in which Evangelist Charles Haddon Spurgeon ministered to thousands every Sunday. The first tabernacle, built for Spurgeon's ministry, was opened in 1861, with a seating capacity of about five thousand. That building was destroyed by fire in 1898, and a second tabernacle was opened free of debt in 1900. This second building was destroyed during the war, but fortunately its basement area was left intact. The church has been carrying on its work and witness in these basement rooms for sixteen years. Much of the cost of the new building is expected to come from the War Damage Commission.

Eighty-six-year-old Works with Juniors

Jesse F. Smith, honorary pastor of the First Baptist Church, Suffield, Conn., writes, "One of the most satisfactory vacations in my experience, rewarding from every point of view—gastronomic, economic, social, mental, and spiritual—was my week at the Junior Camp at Camp Wightman, with eighty-four ten-year-olds. . . ." Mr. Smith was a missionary in Burma for almost a score of years, serving on the staff of Judson College, Rangoon. In 1917, he joined the staff of Suffield Academy, where he was an instructor in English and Bible. Scores of junior boys and girls, tramping through the woodlands of Wightman with him, identifying more than forty species of trees, shrubs, ferns, and flowering plants, will hold him enshrined in affectionate memory. Mr. Smith celebrated his eighty-sixth birthday.

In a Word Or Two

■ Ivanhoe McCollum, pastor of the Danielson Baptist Church, Conn., was the preacher on the C.B.S. radio "Church of the Air," a nation-wide program, on October 20. Dr. McCollum

is one of only six American Baptist Convention ministers to be chosen to be on this program this season.

■ Clergymen who do not have social-security coverage may now secure it, provided they apply before April 15, 1959. An amendment to the Internal Revenue Code allows for an extension of time.

■ Vincent de Gregoris, assistant pastor of the First Baptist Church, Watertown, Mass., has been appointed associate director of public relations at Andover Newton Theological School, Newton Centre, Mass.

■ J. Hybert Pollard, professor of philosophy and religion at Linfield College, McMinnville, Oreg., is retiring after eighteen years of service. Alvin C. Porteous, formerly with Shurtleff College, Alton, Ill., has been appointed chairman of the department of philosophy and assistant professor of religion.

■ Rodger D. Harrison is the new pastor of the Catalina Baptist Church, Tucson, Ariz., succeeding L. R. Berry, who resigned because of ill health.

■ Lyman Norris, former pastor of the Madison Baptist Church, Phoenix, Ariz., is the supervisor of men and boys' work at the Phoenix unit of the Valley Christian Centers.

■ Welsh Baptists are expanding both churches and membership. Three new church sites have been purchased in the Cardiff subdivision. Similar progress is being made in other parts of Wales.

■ Livingston H. Lomas, pastor of the Lakewood Baptist Church, Cleveland, Ohio, has accepted a call to the Calvary Baptist Church, Rochester, N. Y.

■ Dedication services for a new building unit were held at the Calvary Baptist Church, Davenport, Iowa, September 29. The church has spent a total \$230,000 on its building recently. Wallace A. Stark is the pastor.

■ G. Estel Hines, formerly pastor of the First Baptist Church, Shenandoah, Iowa, is now pastor of the new Whitewood Baptist Church, Whittier, Calif.

Anniversary Celebrations

■ Community Church, Manchester, Conn., its 5th. John R. Neubert is the pastor.

■ Gilbert Memorial First Baptist Church, Mount Clemens, Mich., its 123rd. The church, intending to relocate, recently purchased three acres of land. Wilbert D. Gough is the pastor.

■ Rev. and Mrs. William Ray, of Chandlerville, Ill., their 50th wedding anniversary. Mr. Ray is pastor of the Bethel Baptist Church.

World Christianity

By ANNA CANADA SWAIN

Refugees And War

The struggle for freedom and for a different way of life has now been going on for two decades. In India, Mohammedans having to escape to Pakistan, and in Pakistan, Hindus trying to get into India; in Hong Kong, thousands of Chinese escaping from Red China; in West Germany, thousands of Germans escaping from East Germany; in Yugoslavia, almost twenty thousand Hungarians, although escaping to a Communist country, hoping that at least it is not completely dominated by Russia; in poverty-stricken Austria, 174,285 desperate Hungarians finding temporary shelter (yet, despite all the resettlement work, 25,789 are still in camps in Austria). What does it all add up to? Desperation and hopelessness, which can lead to war.

What Are the Nations Doing About It?

It is of interest to note that the following countries, which have suffered tragically from the last two world wars, have taken in the following quotas: France, 9,589; West Germany, 11,689; the Netherlands, 2,988; Norway, 1,034; and the United Kingdom, 20,534. Switzerland, which, of course, was a neutral during the wars, has taken in 10,355. In North America, Canada has resettled 23,128 and the United States 33,656.

Ratio: Population And National Wealth

According to Senator Richard L. Neuberger, our own country has not made a showing of which we can be proud. We took in only 18 refugees per 100,000 of our population, whereas the United Kingdom took 40, the Netherlands 42; West Germany 23; France 21; while Canada took in 111 and Switzerland 208 per 100,000 of population. When we look at the national wealth of countries giving refuge to people in need, we find that the United States took in 9 refugees for every \$100,000,000 national income, while France took in 26, West Germany 39, the Netherlands 72, Canada 81, and United Kingdom 48, and Switzerland 192.

■ Mason City Baptist Church, its 100th, L. L. Newell, pastor.

■ Francis Wheaton, his 20th as associate pastor of the First Baptist Church, Cleveland, Ohio.

Letters...

TO THE EDITOR

SIR: I wish to make two points with reference to the letter published in the October issue from Warren B. Harris, of Georgetown, Me.

Mr. Harris seems to imply that there was some lack of good faith in the matter of the distribution of the proceeds of the World Mission Crusade, and notes specifically the percentage distributed to the Foreign Mission Societies. Years pass quickly and many who are now active in our churches across the American Baptist Convention probably never saw or read the publicity materials relative to the World Mission Crusade.

Unquestionably, this was one of the most successful campaigns for financial support that was ever prosecuted in our denomination, and everyone rejoiced at the time that the response of the denomination far exceeded the goals which were announced. It is important, however, in referring to this campaign to note that the so-called "askings," or the needs of the various denominational agencies, were specifically listed in all publicity materials, and this same information was disseminated in all denominational periodicals, so that any who wished could be well-informed as to what division was contemplated from the proceeds of the campaign.

It is completely erroneous to convey the impression now that anyone could have gone through that campaign without knowing in exactness where all the monies were to go. Conveying this impression also implies bad faith in the denomination, and no such bad faith existed. I would be sorry if younger people and newcomers in our denomination are given any impression that funds which are raised in the denomination are used for purposes other than is indicated when they are solicited.

I want to make a comment or two with regard to the phrase "world mission." It is unfortunate, it seems to me, if we permit ourselves to equate the word "world" with the words "foreign" or "overseas." I share with many a feeling of tenderness in using the word "foreign," for it is not always used in a friendly sense of fellowship which ought to exist between people of different lands. "Overseas" is a better word, but perhaps not entirely satisfactory. Certainly, however, "world" is not the proper word to indicate a mission to those of other lands; for the word "world" covers our land as well as any other.

To me, "world mission" is not synonymous with "overseas mission." "World mission" is the basic Christian impulse of sharing the gospel of Christ with those who do not have it wherever either party in the process may be. "World mission" is my local church giving to others; the Bacone College Church giving to the Spanish American Seminary; the Cordova Community Baptist Church of Alaska giving to Mather School; the Santurce Church of Puerto Rico giving to mission work in Haiti. To me, the crux of "world mission" is Christlike thought of others, including the sharing of the good news of the gospel, without geographical limitation.

WILLIAM H. RHOADES

New York, N.Y.

SIR: The October issue of MISSIONS carries two articles which deserve a special "thank you" from the department of Christian friendliness.

The article by Robert G. Torbet, titled

"Visitors Within Our Gates," concerning students and visitors from other countries, is informative and quotable. The members of a staff committee on a ministry to international students appreciate the appearance of Dr. Torbet's report in the October issue, for the students' first impression and contacts are made in the early fall months of their first year in our country. The hoped-for "interchange of international students from selected campuses in the North and the South at the Christmas holidays" is under way. Foreign students from New York, Detroit, and Los Angeles will be received in Atlanta and Miami by Southern Baptist hosts, and in reverse by American Baptist hosts. The dates for the hospitality program are December 23-28.

"Christian Concern for Housing—for All" has a most attractive layout. The two pictures add much. The thumbnail summary is pertinent. We like the quiz question and the answer: "In our own practices we largely conform to the principles of this world."

The editorial up-to-dateness furnishes a climate in which this article on housing can be accepted as being within our Christian concern. I speak of Dr. Lippard's first two sections and of your editorials on Levittown and civil-rights bill.

BERNICE COFER

New York, N.Y.

SIR: William B. Lippard, who writes so interestingly the "As I See It," refers in the October number of MISSIONS to the articles written for *Saturday Evening Post* on "The Deep South Says Never." Having read those articles and having noted that one of the segregationists was quoted as saying the Bible favors segregation, I wrote to him asking for book, chapter, and verse. I received in reply passages from both Old and New Testament—mostly from the Old—but nothing bearing on the present crisis. A white woman rescued a small Negro boy from the cruelty of a bunch of hoodlums. When taunted with being a "nigger lover," she replied, "I am a Christian." We Christians—both North and South—know in our hearts that white supremacy is not Christian.

MRS. B. FOOTE BROWN

Redlands, Calif.

SIR: It has been my feeling, ever since understanding what Reuben E. Nelson suggested in his letter to pastors of May 14, that we have only one obvious choice in the matter of headquarters location. It is my impression that the following agencies of our convention find New York to be essential, or, at least, advisable for their continued effective operation: (1) The Ministers and Missionaries Benefit Board, (2) The American Foreign Mission Societies, (3) parts of the Council on Missionary Cooperation related to mission agencies, (4) sections or representatives of the Council on Christian Social Progress, (5) the department of radio and television, and (6) men and agencies linked to the ongoing work of the National Council of Churches.

This is to say that if many of our agencies, or if only one of them, finds it advisable or mandatory to remain in one place, all might well consider the need to be together there.

But this does not seem to me to be the major issue. To me the major issue is: Shall we seek to meet the challenges of our generation, or shall we seek to consolidate our convention, to isolate it, even to withdraw from her contributions to the world, and withdraw from the areas of her growth? That is, shall we go forward to meet the

needs of our time, or retreat to establish ourselves?

If we are to minister to the needs of the world, if we are to be pastors to the growing Christians of the world, and if we are to evangelize the world, we must seek to cooperate with others in order to accomplish our tasks. To work together, in my mind, is linked with location in New York, and cooperation with the various cooperative Christian groups and the National Council of Churches.

WILLIAM C. ROGERS

Oakesdale, Wash.

SIR: I have been a subscriber to MISSIONS for many years and just recently renewed our subscription for three more years. I have always been so proud of our Baptist publications, but was sorely disappointed in a picture that made the pages of MISSIONS in the October issue [page 4].

MRS. FRANCES SOJKA

Washington, Iowa

SIR: "Visitors Within Our Gates," by Robert G. Torbet, in the October issue, is of great importance to American Baptists. As a denomination we have every right to be proud of the extensive home-hospitality program that the American Baptist Home Mission Societies have developed to reach the guest from abroad with friendliness toward him and the nation of which he is a citizen. Yet our response to this person—whether a student, businessman, or tourist—has been a feeble one. Often we are insensitive to his real and felt needs.

We look to further columns in MISSIONS to tell more of the story of the human-relations factor in entertaining visitors from other lands: What are the techniques available to cultivate a growing awareness of the individual and universal traits of the unofficial representative of a culture different from ours? What happens to the American Baptist family that becomes international eaters because of dinner guests from overseas, and to the children of the household who discover the world at their front door and the map suddenly coming alive with people they know by name?

The traveler, businessman, and student from overseas bring foreign-mission fields to our home towns. And, too, it is a primary mission field, for these visitors are, or will be, the leaders of their nations. They will return to their countrymen, willingly or not, as experts on democracy and religion in the United States.

MATTHEW GIUFFRIDA

New York, N.Y.

SIR: I really do not consider myself a "crank" on most matters, and I try not to be one. Perhaps you will consider me so for writing this letter of protest. I was rather disturbed by the picture which appeared on page 4 of the October issue of MISSIONS. Was this picture necessary? Not only was it bad photography, but it also seemed to be in bad taste. I am not trying to be unkind. I know where human personalities are involved, one cannot be too careful in what one says. I am not trying to "rack" the folks in the picture. I am only wondering if the usually high quality of our magazine was not greatly hurt by the placing of this picture within its pages.

ROBERT D. LINDER

Uniontown, Kans.

SIR: I wonder if this picture [page 4, October issue] in one of the most serious-minded publications in the interest of missions is appropriate without some trimming.

MILFORD L. BAKER

Santa Paula, Calif.



As I See It

By WILLIAM B. LIPPARD

AFTER PROLONGED DEBATE, Congress finally adopted President Eisenhower's budget for 1958, the largest peacetime budget in our history. Have you calculated how much in this new fiscal year you personally will spend for wars—past, present, future? Out of a total of \$72-billion to operate the federal Government, about \$56-billion, or 77 per cent, is allocated for war and the cost of previous wars. Since the total budget will cost every American man, woman, and child \$407, it means \$315 per person for war purposes. If you are a family man, with wife and two children, these war expenses in 1958 will cost you \$1,250.

Probably your income tax does not reach that figure. Nevertheless, the money comes from your pocket in hundreds of hidden taxes. Every time you buy a loaf of bread, a cup of coffee, a gallon of gasoline, ride a train, or telephone a friend, part of the cost to you pays these military expenses. So also the people of Russia, China, England, France, and once again the Germans and the Japanese, pay the colossal cost of mankind's supreme insanity.

Here is evidence to substantiate Shakespeare's facetious comment, "What fools we mortals be!" Some day the world's peoples—Russian, Chinese, Germans, Japanese, Americans, and others—will rise up to demand of their Governments that sanity replace this madness, and that other methods achieve nationalistic aspirations and settle commercial rivalries. Until then, none can live in harmony and peace.

Meanwhile, one again this month we observe the birthday of the Prince of Peace. How ironical—indeed, how tinged with hypocrisy—that a supposedly Christian nation, whose coins, currency, and postage stamps proclaim, "In God we trust," spends \$56-billion in one peacetime year for war. A new imprecation could well be, "Cursed are the war makers, for they shall destroy the earth."

Further evidence of Southern Baptist Convention invasion into Northern states and cities was furnished September 30, by *The New York*

Times, which reported the organization of the First Southern Baptist Church in New York city. About fifty Southern Baptists, including children, have been meeting for Sunday worship in the Y.M.C.A. They now have organized a church. The adults had migrated North in search of more lucrative jobs. Most of them live in New York suburbs. One family drives more than fifty miles each Sunday to attend this new church, which has called from Georgia the former vice-president of the Georgia Baptist Convention and former president of the Atlanta Baptist Ministers Conference. "In addition to his new parish duties," *The Times* reported, "he will direct future Southern Baptist expansion in the New York area." (Italics mine.)

So there you have it! Here is further confirmation of what I wrote in September MISSIONS. Unless they are millionaires, fifty Southern Baptists cannot out of their weekly contributions support a church, pay an outstanding pastor a salary to meet New York's high cost of living, purchase fabulously valuable real estate on Manhattan Island, erect a new edifice with today's fantastic labor costs, and spearhead Southern Baptist expansion in New York. *For these purposes they must have help on a gigantic scale!* To anybody who thinks about it, the conclusion is obvious. Through its Home Mission Board, the Southern Baptist Convention must allocate huge sums of money for this Northern invasion, this divisive and competitive expansion into New York.

I gladly pay tribute to Southern Baptist loyalty that prompts a suburbanite to drive fifty miles every Sunday on New York's congested parkways to attend a church of his choice. *That is the essence of religious liberty.* At the same time, however, I deplore his lack of larger Christian fidelity to, and regret his lack of concern for, the kingdom of God as a whole, instead of only a Southern Baptist segment of it projected into New York. Surely for him and forty-nine other Southern Baptist suburbanites, other Baptist churches here could satisfy their spiritual needs, and give them grand op-

portunities for Christian witness and for supporting these churches by attendance, prayer, and gifts. Thus, they would avoid unseemly, divisive, and, I dare to say, unchristian competition, which can succeed only with the deliberately voted moral and financial support of the Southern Baptist Convention.

In a secret ballot election by a vote of 80 to 0, Secretary General Dag Hammarskjöld of the United Nations was re-elected for another five-year term. The eighty-first ballot, also favorable, was ruled out because of a technicality. The eighty-second ballot, likewise favorable, was not recorded, because election day coincided with the Jewish New Year holiday, and the delegation from Israel was absent.

Since there are eighty-two member states in the United Nations, Mr. Hammarskjöld's election meant 100 per cent unanimity in secret balloting, a phenomenal record unparalleled, unheard-of heretofore.

Also significant is Mr. Hammarskjöld's age. He is in his fifty-third year. Like the rest of us, he is moving along in life. *Yet all eighty-two nations unanimously preferred him to a younger man* to guide them during the world tensions, armed conflicts, national upheavals, and global madness, that lie ahead.

Far different is that amazing election from the practice of a Baptist church. Can you imagine your own church calling a new pastor by *unanimous secret ballot*, especially if he is over fifty years of age? Can you imagine your own church *unanimously instructing its pulpit committee* to give preference to older men? In a poignant letter a Baptist pastor wrote me recently: "I am sixty-two years old. I have just been declared too old to serve a Baptist church, although during the past five years of my ministry seventy-five new members were added, and more than \$20,000 raised for edifice improvements. Perhaps I can now get a job as a clerk in a store, or as a bookkeeper for some small firm."

Like the United Nations, the world of industry sets a challenging example for the church. In a recent survey the National Association of Manufacturers disclosed that of employers answering its questionnaire, 93 per cent rated older employees as better than younger for safety, 98 per cent for attendance, and 99 per cent on work attitudes. In any Baptist church survey, I am confident that older pastors would register similarly amazing percentages. It is high time that Baptist churches and their pulpit committees take such factors into consideration.

December, 1957

EDITORIALS

THOUGHT for December, by Hillyer H. Straton, First Baptist Church, Malden, Mass.: "The message we preach is found in Paul's phrase: 'God was in Christ reconciling the world to himself.' This involves the need for reconciliation that grows out of the sin of man and the ultimate source of reconciliation: God in Christ. The universality of the gospel outreach is inherent in the words 'the world'; it is for all men. The final purpose is likewise here in 'to himself.' Ultimate blessing comes when God's will is done on earth as in heaven. Men who are reconciled in Christ are children of a common Father and hence one, not in the varieties that make for richness, but in the essentials that make for brotherhood." Here is the essence of the New Testament message; all the rest is commentary. Here also is the continuing significance of Christmas.

Christmas This Year

WHAT kind of Christmas will it be this year? As these words are being written, the outlook is not very promising. After more than nineteen hundred years of Christian history, the world is still filled with unbrotherliness and ill will and strife. War clouds hang dark and low over the Middle East, as tensions between Syria and Turkey become increasingly more acute. The Soviet Union, flushed with apparent supremacy in the mastery and control of outer space, gives the entire free world cause for alarm. Nobody knows what moment or with what force the threatening storm may unleash its deadly fury. If world conditions do not improve materially in the next few weeks, Christmas on both sides of the Atlantic is likely to be clouded by the threat of war. On the other side of the world, in India, is the grim prospect of famine. With not a drop of rain in September and October, the parched fields yielded only meager crops, in some areas as much as 50 per cent under normal expectations. "It is a bad outlook," said Prime Minister Jawaharlal Nehru recently. "We shall have to face it with a great deal of courage and determination and do our best and hold together." So, Christmas in India is likely to be a bleak one. And here in the prosperous United States of America, with food for everybody and food to spare, Christmas this year will find us wrestling with a political and social problem that turns the spirit of Christmas into an idle jest. In the North as in the South, the race problem does just that. What sense does the concept of "peace on earth, good will to men" make in the Deep South as Christmas approaches? Was this song heard from the skies over Bethlehem many years ago intended only for the ears of white men? To men and women of good will in Arkansas, now

under the yoke of faubusism, there undoubtedly will be a note of poignancy in Christmas this year. The same will be true in Virginia, land of Washington and Jefferson, where legislators are going all out to find "legal" ways of nullifying the Constitution of the United States. But Christmas comes once again with its message of hope.

Prayer and Prejudice In Little Rock

BY NOW the entire world knows the story of two prayer meetings held in Little Rock, Ark., in October. Newspapers told us that one, held on a Friday night, was sponsored by twenty-four fundamentalist Baptist ministers who believe that the only lasting solution of the Little Rock integration problem is for the nine Negro students to withdraw from Central High School and return to the all-Negro Horace Mann High School, "where they legally and morally belong." The other prayer meeting, held the following Saturday morning, was sponsored by eighty-three Protestant and Roman Catholic churches and two Jewish synagogues. It was held in response to President Eisenhower's letter to Robert R. Brown, Protestant Episcopal bishop of Arkansas, requesting the clergy of Little Rock to "lead all citizens of the city to disregard incitements of agitators." On Friday night, one segregationist minister, after expressing thanks that the United States has been "the champion of freedom for all the world," informed God and the prayer-meeting attendants that "we are beginning to lose our freedom"—assuming, of course, that this freedom is for whites only, not for Negroes. Another minister prayed expressly for deliverance from "federal dictatorship." In contrast, the Saturday morning group prayed for support and preservation of law and order; for leaders of community, state, and nation; for the casting out of rancor and prejudice in favor of understanding and compassion; and for the people's resistance against unthinking agitators. To two-thirds of mankind, mostly colored peoples of so-called "mission lands," which set of prayers would seem more likely to stem from the Christian gospel?

Sputnik's Warning From Outer Space

FRIDAY, October 4, 1957, may go down in history as the day our already diminutive world suddenly shrank to half the size it was the day before. For on that day, as everybody knows, the Soviet Union successfully launched into outer space the first man-made earth satellite. And as this satellite—Sputnik—began

speeding at 18,000 miles an hour in an orbit 560 miles above the earth, the minds of scientists, statesmen, and military leaders of the free world started spinning almost as fast, even if a little closer to the ground. Suddenly old and decrepit complacencies began to crumble and fall, as the idea got around that this day, October 4, might have marked the beginning of the end of modern civilization. A nation that could launch an earth satellite weighing 184 pounds to such heights could beam intercontinental missiles so as to obliterate London and New York and Washington—and it might do that very thing. This was, and is, the stark realism to which the world was so rudely awakened on October 4. Here was another instance of man's timeless and insatiable desire to play God, with all its fearful consequences. Though man should have learned his lesson in the Garden of Eden, or at the Tower of Babel, or when he invented gunpowder, or resorted to the use of poison gas in warfare, or built his first airplane, or dropped his first bomb, or harnessed the atom—he did not learn it. So now he is playing God again, by thrusting into space little worlds of his own making, without first having learned to live at peace with his fellow men on the world that God created for him. The late Rufus M. Jones said long before Sputnik: "We have conquered the outward world and put it in our nets, but the explorers of it are not yet 'at home' in the universe. . . . Our next important 'conquest,' . . . must be within the empire of our interior domain. We must explore 'the labyrinthine ways' of our own selves." And now, Sputnik's "beep, beep," heard round the world, is asking, "Have we waited too long? Is it now too late?"

Seminary Students And Social Action

SPUTNIK'S warning makes the interests of a group of seminary students this past summer seem pretty silly. A National Council of Churches news release that almost escaped our notice reported that high-church versus low-church ministry was the chief emphasis of participants in the Fourth Triennial Conference of the Interseminary Movement, held on the campus of Oberlin College, Oberlin, Ohio, August 27–September 1. Nearly five hundred students from twenty-three denominations were enrolled in dealing with that colossal irrelevancy in such a time as this. An interest group on social action, said the report, drew the smallest number of students, "leading to an observation by an elder churchman that twenty years ago this would have been overcrowded, because at that time the social frontiers of the church were far more real among seminarians." But now, in our neo-orthodox theological milieu, the youthful seminarians could think of nothing more important than the difference between a high-church and a low-church ministry. Well, they did have one other interest—the current talk about "demythologizing" the Scriptures. So the interest group on social action drew the smallest number of students. What would those who had no interest in this group make of Isaiah 1:12–13, 16–17—"When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. . . .

Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow"? Or how would they interpret Amos 5:21–24, ending with the admonition to "let justice roll down like waters, and righteousness like an everflowing stream"? Or what could they be thinking of when they pray, "Thy kingdom come, thy will be done, on earth as it is in heaven"? If Little Rock and Sputnik and the threat of war in the Middle East and the hard life to which people in the underdeveloped areas of the earth are subjected do not suggest an answer, then the future of the American pulpit looks pretty hopeless. We can only hope that the situation is not so bad as it seems—or that a new day will be dawning soon.

On Trusting In God

FOR MANY YEARS, coins of the United States have borne the inscription "IN GOD WE TRUST," and now it appears also on crisp, new dollar bills. Putting this slogan on greenback, of course, does not mean that we are a more religious people than we were before it was there, no more than our annual religious statistics prove that we are more religious each year than we were the year before. But the question is: Do we really trust in God? Or is this slogan of one piece with the television and radio crooners' bow to "the Man upstairs," or the sentimental vapidness of the popular song "I Believe," or our characteristic American predilection to the get-rich idea set to music in another song about "the gold mine in the sky"? We trust, and believe, that it is not. But does it mean that we have confidence in, or repose faith in, God? that we have confidence in him to the extent that we commit ourselves to him and seek to follow his ways? No, perhaps it is asking too much of any of us to say that the words mean all of that. Too many of us trust in ourselves, our intelligence, our ingenuity, our cleverness, our connections. Too many of us trust in money, in machines, in politics, in material force. We have not yet learned to trust God in the sense that the word "trust" implies. We are not yet fully committed to following his ways, to walking in his paths. We still must learn that the meaning of "trust" or "faith" is inseparable from "action." The New Testament tells us that "by faith Abraham . . . went out, not knowing where he was to go." We still need to learn the meaning of that.

End-of-Year Emphasis

AS WE COME to the end of the year, which is the end also of the fiscal year of the American Baptist Convention, the Council on Missionary Cooperation is making two timely and practical suggestions. To make sure that we reach our financial goal of \$9,250,000 for the year, first, let every member of every church make an over-and-above offering this month; and, second, let every member of every church give "a Christmas gift" to Christ. What better way to observe Christmas, to bring the year 1957 to a close, and to prepare for the coming of the year 1958?

In Defense of Christmas

THIS MONTH, ask ten persons in your community what they think about Christmas, and chances are that the "commercialization" of the day will be central in the comments of at least two or three of them. They will point to the streets and highways crowded with Christmas shoppers, to stores and shops bursting at the seams with fancy merchandise at fancy prices, to the millions of dollars spent on tinsel and gimcracks good for only a day. Though they may not go so far as to say with Scrooge that it is all humbug, after the first five minutes they doubtless will be getting warm.

Now, let us look at this talk about commercialization a little more closely. When at Christmastime you buy something for six-year-old Bobby, or Aunt Sally, or Uncle Jim, or wife, or husband, or sweetheart, you probably never once think of what you are doing as even remotely connected with the commercialization of Christmas or of anything else. Happily, even merrily, you join the crowds on streets and highways and in stores and shops, even get jostled and pushed around in the process, but you never once think of commercialization. All you are doing is purchasing a few gifts for loved ones and friends at Christmastime, and you would not take the world for the privilege of doing so. Now, would you?

About this time you discover that your next-door neighbor is shopping also, and presently you see a friend who lives near by. And in the community next to yours other people are doing just what you and the people of your community are doing. You all are buying Christmas presents for six-year-old Bobby, or Aunt Sally, or Uncle Jim, or wife, or husband, or sweetheart. As a matter of fact, most of the 170,000,000 people who live in the United States are buying presents, too.

By this time that ugly word "commercialization" no longer looks so ugly. If *your* loved ones and *your* presents were the only ones to be considered, then there would be no problem at all. But when your next-door neighbor and a friend near by and other people in other communities also have loved ones and want to buy presents for them, then you know that it takes large department stores and tons of merchandise and hundreds of extra salespeople to take care of everybody properly. So there is a perfectly valid reason for the crowded highways and streets and all the pushing and the jostling that add up to the commercialization of Christmas. But so far as you and your loved ones are concerned, you want it just that way, and now you know that millions of others want it that way also.

You see, this is Christmas. You would not change it even if you could. For it is eternally the glory of Christmas that it glorifies everything it touches. Evergreen trees brilliantly decorated and glowing with electric lights of many colors; colorful decorations in shops and stores and above the downtown streets in cities, towns, and villages across the nation; Christmas carols filling the air with their rich melodies almost everywhere you go; children with eyes filled with wonder, pressing cold noses against plate-glass windows for a closer look at

dolls that they dearly love or toys that they are sure they will get for Christmas. Who among us would change any of this?

Pull back the curtain of time and see once more what happened at the first Christmas. Matthew tells us that Wise Men from the East made their way to Bethlehem. "... and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh." Gifts for a king, because a King had been born! If, standing by, there was anyone who deplored this act of adoration as being too extravagant or as smacking of commercialization, the Gospels contain no record of it. What was happening there was too important for any thoughts of that nature.

At Christmastime, there is a sense in which all gifts of devotion and love are so hallowed. Not all gifts, mind you, but gifts that spring from pure thoughts and genuine affection. Such gifts speak a language that words cannot express. They bring joy and gladness to those who receive, but not until first they have brought joy and gladness to those who give. At least once a year something like this ought to happen! And, please, let us stop all this nonsense about commercialization.

Perhaps it is adulthood, tired with cynicism, that sees commercialism where children see only wonder and awe at Christmastime. There were no cynics among those who went to see the infant Jesus in the manger at Bethlehem, but there were always some near by when the man Jesus spent weary hours ministering to the multitudes in Galilee and Judea. Let Matthew tell what happened on one occasion: "Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster jar of very expensive ointment, and she poured it on his head, as he sat at table. But when the disciples saw it, they were indignant, saying 'Why this waste? For this ointment might have been sold for a large sum, and given to the poor.' But Jesus, aware of this, said to them, 'Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body she has done it to prepare me for burial. Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her.'"

Now, of course, this passage of Scripture does not mean that we are to be unmindful of the poor, or that we are to be extravagant and wasteful. Jesus was only commending the woman for her thoughtfulness, her kindness, her generosity, her outpoured love as she did the one thing that best expressed her devotion to him. It is strange that preachers never preach on this passage at Christmastime, for it expresses the true Christmas spirit as few other passages do. It says something that all of us need, not only at Christmas, but throughout the year. We need—all of us need—more generous spirits, more thoughtfulness of others, more love for our fellow men, and, above all, more devotion to Christ.

Urban Convocation

OUR VERY SURVIVAL as American Baptists depends on our learning how to live in the city. So declared Paul O. Madsen in an orientation address to three hundred delegates attending the American Baptist Urban Convocation, Indianapolis, Ind., October 29-31.

Mr. Madsen, who is secretary of the department of cities of the American Baptist Home Mission Societies, said that this convocation, first of its kind for American Baptists, had been in the process of preparation for two years. Its purpose, he said, was to study "the present status of the urban church as it faces its task in the changing city."

Preparation for the convocation included the publication of nine study papers by American Baptist pastors, professors, and executives, and an urban fact book by James A. Scott and Edward D. Rapp, both of the department of cities. The study papers dealt with the nature, the needs, and the strategy of the urban church. The fact book, filled with graphs, charts, and statistics, was just what the name implies.

It may come as a surprise to many of our readers that American Baptists, until comparatively recent times basically a rural denomination, are now largely urban. Statistics for the period 1950-1955 reveal that even though 72 per cent of our churches were located in rural places, yet 56 per cent of all American Baptists lived in urban places (in towns of 10,000 or more).

Indeed, looking at the population of the nation as a whole, we find that the number of people living in urban places has grown faster than the total population. Between 1850 and 1950, the urban population increased thirty-six times as fast as the total population. In 1850, 11.5 per cent of the population lived in urban places; in 1900, 31.8 per cent; and in 1950, 50.1 per cent. Estimates indicate that of the 225-million inhabitants of the United States by 1976, at least 165-million will live in the cities.

With these facts in mind, it is obvious that something must be done to strengthen and expand the ministry of the city church. Something must be done now, while there still is time. Present trends indicate that by 1970 at least two out of three American Baptists will live in cities. We must be ready for them.

But population changes and church location are only the beginning of the many problems facing the urban church. Most of the space of the study papers and the fact book, and most of the time devoted to speeches and discussion groups during the convocation, served to indicate that the primary problem is the city itself.

Consider the city: its expanding population, its rootless people, its racial and cultural minorities, its cold impersonality, its loneliness, its slums, its juvenile delinquency, its hardened and disillusioned adults. What church is sufficient for these things? What happens when a church, "caught" in the many tentacles of this complex problem, moves to a new community? What is to fill the spiritual vacuum?

Coming to grips with these problems, Ross W. Sanderson, consultant to the department of the urban

church of the National Council of Churches, said that the churches must "think urban." They must also "think Christian," "feel deeply," and "act resolutely and competently."

Dr. Sanderson said that men and women are needed who are "well trained, warm-hearted, willing to work together in teams, in group ministry, in associated parishes." These men and women must have "adequate and suitable facilities," including rooms for fellowship and recreation as well as for worship. "Programs," he declared, "must be relevant to urban need, including service to transients, to an aging population and a lonely one, to business and professional women as well as men, and, of course, to children and youth."

Another speaker, G. Paul Musselman, of the department of Christian social relations of the National Council of the Episcopal Church, said that the urban church in cities of fifty thousand or more not only is not sharing in the alleged rising tide of churchgoing, but is battling, somewhat ineffectively, against decline. The urban church is afflicted with what the physician would call "an endemic disease—a disease characteristic of a certain locale or certain type of living." In acute instances, Dr. Musselman added, urban churches are "neon lights advertising a dying culture."

All this takes on flesh and blood and glows with life in view of another astounding fact. Day after day since 1950, we American Baptists have been losing 1.2 members an hour, or 10,473 members each year. If the trend of the last six years continues, within a decade not fewer than 100,000 members and 500 churches will have been lost.

These sobering facts show why Mr. Madsen said that our very survival as American Baptists depends on our learning to live in the city. They show also why he said, near the end of his address: "If we die as a denomination because we have ministered only to the nice, the easy to reach, the easy to love, then we shall deserve to die; for, I believe, it would be God's judgment on us. God is not selective in his love. We cannot be selective in our love, either."

At this point certain general directions for the future already are becoming clear. First, it will take more than surveys and talk to solve the problems of the urban church. It will take money, trained personnel, and a bold new thrust of dedicated imagination. Second, it will require a realistic reappraisal of the function of the church in a changing society.

"In this day of the tyranny of bigness," said Jitsuo Morikawa, director of evangelism for the American Baptist Convention, "institutional necessities have made our urban churches vulnerable to putting their own establishments above service to human tragedy." Dr. Morikawa pleaded for the urban church to become involved in areas of human need, including race relations and other social problems.

This convocation, to be treated more fully in our January issue, is a step in the right direction. But it is only a step. Other steps must follow.



Bartlett



Cranford



Middleton



Pierce



Straton

BOOKS That Have Claimed Me

Other than the Bible, some of the books
that helped to set the course of my life

I

Gene E. Bartlett:

TO SELECT a few books is somewhat like making a limited invitation list. You have the feeling you are leaving out some very good friends. When I return to my study I am sure some other books, old friends for a long time, will look down upon me accusingly!

Daniel Day Williams has said of Kierkegaard, "I do not see how anyone can read him and remain the same person." There are some books like that. The secret may be, not only in the quality of the book, but in our encountering it at a time when we have a specific need. In the light of this consideration, several books have claimed me, and they may be named somewhat in the order they came into my life.

Reaching back to adolescence, there are two which I still remember. One of them is a little book, *Facing Life*, by W. H. P. Faunce, the late president of Brown University. It was a series of chapel talks which Dr. Faunce gave to the students at Brown. Somehow in my adolescent years these talks spoke to my need. I read them many times. Along with this book was Harry Emerson Fosdick's *The Manhood of the Master*. It was the first of many books by Dr. Fosdick to which I owe a tremendous debt.

In determining my vocational choice there were two biographies which I have cherished ever since. One is the two-volume *Life of Phillips Brooks*, by Alexander V. G. Allen. The other was Spofford Brooks's *Life and Letters of F. W. Robertson*. The genius of both biographies is not only that they relate the events in the lives of two great preachers, but that they have caught the inwardness of the Christian ministry. My concept of the depth and meaning of the ministry rests immeasurably upon the insights that came in these biographies.

There were likewise two books which I resisted with indignation. The first encounter was with Reinhold

Niebuhr's *Moral Man and Immoral Society*. To this day I can remember how angry I became in reading that book. Literally, I was walking the floor with it. Niebuhr was tramping all over my basic social outlook. Yet, like many a man who is angry, I was undergoing some changes of thought. Niebuhr made me face some realities which could not be evaded. Similarly, his two-volume *The Nature and Destiny of Man* challenged me and led me on to a new ground for faith and action. In terms of the doctrine of man and the ground of our social hope, these books were disturbing, yet determinative.

It was about the same time that I came upon Willard L. Sperry's *Reality in Worship*. For the first time I really began to understand the objective approach to worship, the "kingdom of ends"—ends which bring joy and meaning and dimension to life. It was here that worship came to a new centrality in my own experience. Along with this was the discovery of some of the great devotional classics. Still above them all for me is *The Imitation of Christ*, by Thomas à Kempis, a book to which I return again and again to find spiritual insight and renewal.

Finally, if the selection *must* be made, there are two books of more recent years which have helped me come to a new synthesis of outlook. Harris Franklin Rall brought the sum of his years of study and teaching into his *Christianity: An Inquiry into Its Nature and Truth*. With an amazing comprehension of the great realities of our faith and their historical background, Dr. Rall has written a book to which I often return to get my bearings on a subject on which I want to preach. Less comprehensive, but more contemporary, is *The Vital Center*, by Arthur Schlesinger, Jr. Undoubtedly, this book will prove to be less enduring than the others I have mentioned, but at a time when I was seeking to keep perspective in the social scene it set a direction and clarified my thinking.

Clarence W. Cranford:

AS A YOUNG CHRISTIAN, I read E. Stanley Jones's *The Christ of the Indian Road*. This was the first religious book really to excite me. It warmed my heart. Here was a scholarly missionary interpreting Christianity in such a persuasive way that one could hardly resist the beauty and challenge of its appeal. It was for me exhilarating to think that one day I, too, would try to interpret this same gospel; for this book helped to deepen my conviction that God was calling me to be a Christian minister.

As Dr. Jones's book claimed me on the threshold of my Christian life, two other books claimed me on the threshold of my Christian ministry. One was *The Imitation of Christ*, by Thomas à Kempis. I first saw it on a table in a friend's home. Soon I bought a copy, and carried it with me till it began to fall apart. Later, I bought a better copy. I started to underline its most helpful passages, and soon found I had underlined most of the book!

The other book that claimed me on the threshold of my ministry was *The Old Testament Speaks*, by Carl Sumner Knopf. I did not agree with all its interpretations, but it made the Old Testament come alive for me. Suddenly, the Old Testament was peopled with real people who lived real lives and faced real problems, but who also had real encounters with God. I have since

Robert G. Middleton:

YEARS AGO, when I was seeking a vocation and thought it might be law, I asked my parents for a book on the legal philosophy of Benjamin N. Cardozo. On the flyleaf of the book my father wrote: "Read, Bob, my son. May your reading give you a liberal mind, a charitable spirit, and a serviceable life." This is a lofty ideal for reading, one which is by no means fully attainable. But in the quest for such goals, and in spiritual growth generally, it is undeniable that books play a very real and important part.

One such book is Karl Barth's *The Word of God and the Word of Man*. It is strange that this book so gripped me. When I first read it, many years ago, I was hostile to most of the theological ideas of the author. Despite this fact, however, there was something about the book which spoke powerfully to me. Since that first reading I have gone back again and again to it, especially to the chapter on "The Need and Promise of Christian Preaching."

Books that really claim one, however, are not always those that inspire. A good book may serve one by taking one's ideas and forcing a radical assessment of them. A book which did that for me is Reinhold Niebuhr's *Moral Man and Immoral Society*. My first contact with this book, early in my college days, was a shattering experience. With the idealism of youth, I was sure there must be an easy path to a Christian position on the great questions of the day. I came to this book equipped with the whole array of conventional, benevolent ideas about man and society. When I had finished the book, there

read weightier introductions to the Old Testament, but this one first made the Old Testament live for me.

No list of books that have claimed me would be complete without Charles E. Jefferson's *The Character of Jesus*. This book helped me to see Jesus as the disciples must have known him—the real, vital, living Jesus whom strong men left all to follow.

Three books I should like to mention together as a trilogy that has claimed me. They are *The Life of the Soul*, *The Life of the Church*, and *Great Realities*, by Samuel H. Miller. Here are deep insights into the nature of Christian experience and Christian worship. How Baptists need to read these books!

Finally, I should mention books of two writers that represent a doctrinal point of view that has claimed me. One is C. H. Dodd's little book *The Apostolic Preaching and Its Development*. Dr. Dodd helped me to see that, even though the teachings of Jesus are an integral part of the revelation of the nature and love of God, they alone are not the gospel. The gospel is the good news of what God has done in Christ. The New Testament writers are not unmindful of what Jesus said, but they are primarily concerned with what he did. His cross and resurrection are central in everything they write.

The second writer to point me to the core of the New Testament is P. T. Forsyth, to whose books I find myself going back again and again, especially to *The Person and Place of Jesus Christ* and *Positive Preaching and the Modern Mind*—books that come to grips with the significance of Jesus Christ for our day.

was not much left of my former outlook. The experience was a bit devastating, but I look back upon it as one of the most valuable exercises of my life.

The Church Against the World, by H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller is a little book. It is hardly more than a manifesto flung into the face of a complacent church. The authors wrote from within the church, as men who knew no life apart from the Christian community. But that community was a threatened one, not only by forces from without, but by forces from within. It was, as they said, a "captive church," having made far too many compromises with the culture surrounding it. And they issued their challenge for the church to recover its independence. In a time of widespread "revival" of religion, the church may be tempted to enter into a complacent alliance with modern culture and become so much a captive church that its gospel will be muted by the noise of calculating machines marshaling the latest "religious" statistics.

William Temple's *Nature, Man and God* is a book which came to me first when it was badly needed. At a time when I wondered whether theism was possible, this book helped me toward an affirmative answer. For here was a great Christian soul who could meet the skeptic on his own ground and, by sheer brilliance of insight and reasoning, carry the Christian faith's banner victoriously. *Nature, Man and God* is, I believe, one of the great books of our time, and one to which I shall always be indebted. It is that rare book in philosophy which warms the heart in the process of persuading the mind. It gave me help many years ago and still helps with each fresh reading.

Earle V. Pierce:

AMONG the books that have claimed me is Charles G. Finney's *Lectures on Revivals of Religion* (recently republished by Fleming H. Revell Co.), which had a powerful and helpful effect on me in my first pastorate and remained a great force throughout my entire ministry.

My first pastorate was in southern Ohio, where great emphasis was placed on "protracted meetings," usually held in January. Most church members, it seems, had come to think that this was the only time people could be saved. But Finney's thesis was that revivals come as a result of fulfilling certain conditions, the same as crops come to farmers, and I found it so.

Finney had given his lectures on Friday nights to his church in New York city, and a great revival had followed. The last of a great line of evangelists beginning with Jonathan Edwards, he knew nothing of the easygoing methods in evangelism that were to appear in later years. Indeed, H. Richard Niebuhr, in his *The Kingdom of God in America*, draws a sharp contrast between the demand of these early evangelists for the crucifixion of the human will and "the easy way people get into churches today."

Later, Finney's *Memoirs* helped me greatly.

H. C. Vedder's *A Short History of the Baptists*, together with Albert H. Newman's *History of Antipedo-*

baptism: From the Rise of Pedobaptism to A.D. 1609, showed me not only how Baptists began, but also what a ministry they have had and still is urgently needed.

As early as the second century there crept into the life of the churches the erroneous idea that salvation may be gained through ceremonies; in particular, that the ordinances of baptism and the Lord's Supper, which Jesus instituted, were "sacraments," with saving power, and therefore must be "adjusted" to persons in danger of dying. Later, an adjustment was made with respect to infants, in order to overcome "original sin." So the Greek word *baptisma*, meaning "dipping" or "immersion," was changed to the easier *rantisma*, meaning "sprinkling." Finally, the Roman Catholic Church, in the Synod of Ravenna (1311), ruled that from that time baptism could be by dipping, pouring, or sprinkling. On the basis of that interpretation, then, Ephesians 4:5 could be made to read: "One Lord, one faith, three baptisms—take your choice." Thus the thought of baptism as a witness to Christ's burial and resurrection for us, and of our own death to sin and our rising again to a new life, was completely lost.

Another book—one of the most powerful presentations of Christian truth I have ever read—is P. T. Forsyth's *Positive Preaching and the Modern Mind*. This book was published as a kindly but most powerful refutation of modernism when that theological viewpoint was in its beginning in England. It is a profound, yet crystal-clear, presentation of truth. It had a marked influence on my life and ministry.

5

Hillyer H. Straton:

BEFORE beginning a discussion of a single book that has claimed me perhaps more than any other—except the Bible, of course—I want to mention three other volumes that have made a profound impression on my thinking at specific periods.

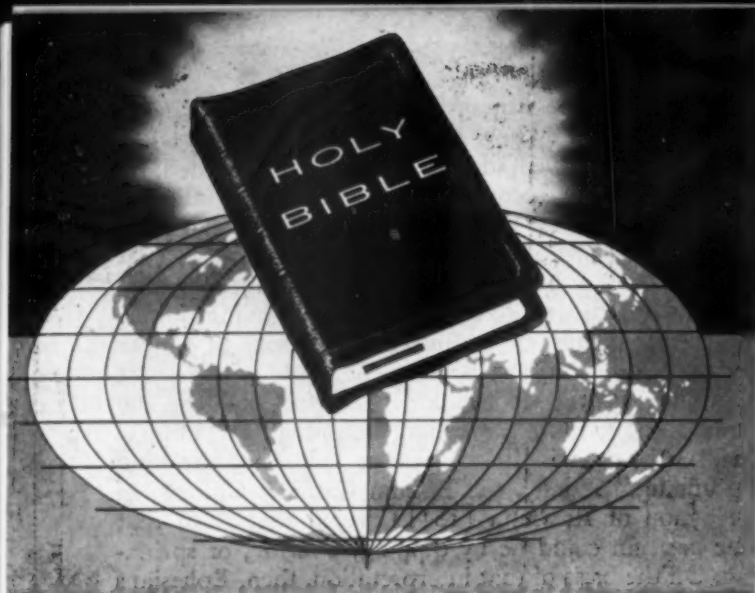
One of these is *Ecce Homo*, by J. R. Seeley. The majesty of the Man of Galilee in his humanity as well as in his deity shines through its luminous pages. The second is Henry Drummond's *Natural Law in the Spiritual World*, which was a great revelation and inspiration to a young man coming to maturity in the twenties of this century, with science and religion apparently locked in mortal combat, and religion seeming to have the worst of the conflict. The third book, *The Christian Message in a Non-Christian World*, by Hendrik Kraemer, coined the happy phrase "biblical realism." It summarizes the trends of Christian thinking both on the Continent and in America that were leading away from the arid deserts of rationalistic modernism toward a reality and vitality evident on page after page of the Bible.

However, it was in William Temple's famous Gifford Lectures, published under the title *Nature, Man and God*, that I came to see, not only that orthodox Christian theology could be respectable intellectually, but also that the treasures of our faith down the centuries were such as to inspire the keenest of thinking and the most inspired of living. *Nature, Man and God* deals profoundly, revealingly with the great philosophical thought of the ages:

Temple's historical review and analysis in the development of modern thought from Descartes through Kant to Whitehead and the modern thinkers is of broad sweep and adequate coverage. Temple maintains that the personal, with *mind* at the center, gives us the clue to the universe. "If as science has disclosed, Mind is a part of Nature, then Nature (to contain such a part) must be grounded in Mind." The logical positivist might say he was begging the question, but the man of faith and of action, so happily wedded in the mind and heart of William Temple, knows of areas of experience and realities that you cannot measure with an ordinary yardstick.

The chapters on truth and beauty, followed by one on moral goodness, opened for me new vistas of truth; for that was an area which up to that period I had not explored. "The history of art seems to show that everything is seen as beautiful if only attention can be concentrated upon it rightly. We are repelled by the ugliness of a modern industrial town, until some artist reveals the beauty of strong stark lines in factory chimneys. . . . when we perceive the beauty *we find it is there in the object*; we do not put it there." Truth, beauty, and goodness are from God.

Temple goes on to speak of revelation and authority, finitude and evil, grace and freedom, history with its meaning, and the eternal life that begins now and continues into God's tomorrows. Through it all one feels the majestic sweep toward the unqualified statement, "The Deity of Christ alone supplies an effective answer . . . to that which is important religiously. . . . Natural Theology can only discuss God; it cannot reveal Him." This God has done in Christ.



How to Read THE BIBLE

By
ROY PEARSON

MORE PEOPLE own the Bible than read it. More people read it than understand it. We may as well face the fact that the Bible is not an easy book, and that anyone who sets out to read it as he might a popular novel will soon be discouraged. The treasure of the Bible does not often lie on the surface. We have to dig for it, and like the archaeologist, the Bible reader quickly discovers that there are both good and bad ways to do his digging. Here are some of the good ways.

First, buy a dependable commentary. The Bible is less a book than a library. Its sixty-six books were composed during a period of several hundred years, and some of them are more than a thousand years apart in date of origin. The "Word of God" reached the eyes of men through the hands of many different writers, with a wide variety of talent and purpose. Some of it was set down in Palestine, some in Egypt, some as far east as Babylon, and some in Rome. In the Bible we find history, poetry, law, letters, biography, sermons, hymns, and official records. Genesis was not the first book written in the Old Testament, nor Matthew the first in the New Testament, and some of the books had more than one author, each of them living in a different time and place.

Part of the difficulty which many people find in reading the Bible comes from ignorance of these facts, and a good commentary gives the needed information. In the article introducing each book the necessary facts are briefly stated, and chapter by chapter the difficult passages are explained. Any pastor can suggest a good treatise of this kind. One of them is *The Abingdon Bible Commentary*, and the moderate cost of this one-volume, lifetime investment will be amply repaid by the help it gives in understanding the Scriptures.

Second, secure a scholarly, modern translation of the Bible. The translations of the seventeenth century are a precious heritage. Their beautiful cadences are permanently lodged in our hearts, and as long as we live we shall be grateful to the men who phrased spiritual truth in such memorable language. But like all other branches of man's knowledge, the skill of the translator has not stood still in the last three hundred years. Words which had one meaning in the seventeenth century have a quite different meaning today.

The real purpose of reading the Bible is not to enjoy great literature; and the proper object of our reverence

is not the language which conveys the truth, but the truth which the language conveys. Most of the Old Testament was written in Hebrew and most of the New Testament was written in Greek. Unfortunately, few of us can read the Bible in these original languages. We want to come as close to that achievement as we can, and in pursuit of that purpose we need to make the widest possible use of modern scholarship in biblical translation. Here again any pastor can suggest where to turn for such assistance. One excellent translation of this kind is the Revised Standard Version, which combines the best available knowledge, deep respect for the Bible's actual contents, and the insistence that the traditional forms of expression should not be changed without compelling cause.

Third, set aside each day a definite time and place for Bible reading. However good our intentions may be, most of us are so busy with our unavoidable daily duties that we are likely to neglect anything which does not have an established place in our regular schedule. Furthermore, the major message of a biblical book is in the book's wholeness, not in any one of its individual parts, and the sense of continuity is much more surely preserved if no more than a day intervenes between the occasions for reading.

So the wise student of the Bible will select some time in the course of the day when he knows that he can almost always count on having half an hour to himself, and he will thereafter reserve that block of time for his Bible reading just as rigidly as he would save it for a business appointment. He will go to some room where he will not be interrupted, and will forget everything else except this one essential task which he plans to perform in the reading of these sacred writings.

FOURTH, do not start at the beginning. It is a common practice for a man to decide that he ought to read the Bible, to make up his mind to do so a chapter a day, and then to initiate the process with the first chapter of Genesis, intending not to stop until he has completed the last chapter of Revelation. This would be a very logical procedure if the Bible were like other books, but it is not. For one thing, it needs to be said again that the Bible is actually a collection of books, many of them arranged without any chronological

MISSIONS

order; and for another thing, some of the early books of the Bible are among those most difficult for the beginner to understand. What happens, therefore, is that the eager reader sends his sturdy ship through Genesis without much trouble, and may even succeed in getting through Exodus. But by the time he has reached Leviticus and Numbers, his vessel is on the rocks, and if he ever reaches Deuteronomy at all, it is only to find that all his noble resolutions have been wrecked beyond repair. He wishes he could understand the Bible, but he cannot.

A large number of people have found that it is much better to start their Bible reading with Mark. This was the first of the Gospels to be written. It is composed in simple, straightforward, almost newspaper style, and it tells the story of Jesus in its briefest possible form. From Mark you turn to Matthew and then perhaps to Luke, and you notice how Matthew adds many of the words of Jesus to the bare record of his activities recorded in Mark, and how Luke both includes material omitted in Matthew and Mark and also preserves some of Jesus' teaching in somewhat different form from that of Matthew.

Skip John for the time being, and read Acts, the sequel to Luke's Gospel, in which is related what happened to the first Christians after the death of Jesus. Go next to some of the short letters of the New Testament—Philemon, 1, 2, and 3 John, Ephesians, and Galatians. And then turn back to the Old Testament. Read Genesis, Exodus, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, Amos, Micah, and Joel. By the time you have completed a course like this, you will be able to follow your own interest in dealing with major books like Isaiah, Jeremiah, and the Psalms; wandering through the Minor Prophets and the other New Testament letters; and even wrestling with such difficult works as Daniel and Revelation.

FIFTH, before you start to read the individual book, consult your commentary for a sense of direction. Find out when the book was written, to whom it was addressed, whether it was composed as poetry or prose, and what purpose it was intended to serve. Keep the weight of your attention on the Bible itself as you read the book which you have chosen, but have the commentary handy, and when you run into something you do not understand, see if the commentary cannot help you. Where geographical locations are involved, use the commentary's maps and try to visualize the journeys or movements involved. Think of the biblical characters as living human beings who lived in a land no less real than your own and who formed a part of earth's history no less consequential than the present.

Sixth, read a chapter a day. As you approach a new book of the Bible, it is always good if you can read it at one sitting. Surely such a book as one of Paul's letters was meant to be read in this fashion, and any of the books will be better understood if the reader sees them in their unity and wholeness. Moreover, it needs to be stressed that the division into chapters is an artificial invention of a later day, not a part of the original author's work.

Nevertheless, the full value of the Bible comes only as we consume it in digestible chunks, and for that pur-

pose the reading of a chapter a day is a convenient procedure to be followed. So, after you have consulted your commentary and, where possible, read the whole book through at a sitting, go through the book by chapters. Read the chapter carefully. Be sure that you understand exactly what the words and sentences mean. Imagine what the chapter meant in terms of the actual people to whom it was originally addressed, and then, most important of all, relate that chapter to yourself. Ask yourself what God is trying to say to *you* through that chapter, what the words mean for *you*, and what it would mean if *you* took the chapter seriously and acted on it in your daily life. And then end your Bible reading with the prayer that God will bless it to *you*.

SEVENTH, carry that chapter with you throughout the day. In this connection it is always better if your Bible reading can be one of the first things you do in the morning, but even if you have to do it at night, you can make the given chapter the subject of your frequent meditation during the following day. Practice calling back into your mind the central truth of what you have read. Riding to work on the train, doing the dishes, walking from class to class, eating your lunch, sitting at your desk, dusting the furniture, preparing the meals—cultivate the habit of thinking about the words which you have read in that chapter, and try to relate them to what has just happened to you, what is actually happening, or what is about to happen. What do they mean in terms of your business conference, your conversation over the backyard fence, your fellowship with people of other races and colors, your choice of vocation, your life with your family?

Eighth, supplement your own individual reading of the Bible with a reading of it which you share with other people who have a similar interest in it. Get together a half-dozen people like yourself. Set aside one evening a week, or one evening every two weeks, when you will spend a couple of hours going through one of the books chapter by chapter and verse by verse. Perhaps your minister will be interested in joining you for this project, but if he does you ought not to regard him as your "teacher" in the customary use of that word. This is to be a time when nothing stands between you and the Bible itself, a time when each of you shares frankly with the others both his insights and his perplexities, and a time when the strength of all is applied to the weakness of each and the wisdom of each made available to the ignorance of all.

Move through the books no faster than you wish. Discuss each verse and paragraph as anyone has questions about it, and at the beginning of each evening take up the study again where you stopped at the end of the preceding session. Such study of the Bible in groups is not a substitute for your own private reading, but since each one of us looks out upon life only through his own windows, it is an enriching experience to discover how a single passage of Scripture looks when seen from someone else's point of vantage.

The Bible is often called the "Word of God." Strictly speaking, however, the Bible is less the Word itself than the record of that Word, and to hear the Word, we must value the record enough to let it speak to us in unhurried study and careful thought.

It All Began in Galilee

A Christmas Meditation

By HAROLD A. BOSLEY

ALTHOUGH Jesus was born in Bethlehem of Judea, his home was in Nazareth of Galilee. Here he spent at least nine-tenths of his life. Here, in the words of Luke, "Jesus increased in wisdom and stature and in favor with God and man." He must have been deeply influenced by his experiences over the years in Galilee. They were the formative years of his life. His broad knowledge of nature, and of human nature, of the ways of man, and of the will of God indicates that he did not miss much that went on around him.

Galilee was the northern province of Palestine, and Judea the southern province. Galilee, having a separate administration under Rome, was much more exposed to the commerce in goods and ideas of that day. Caravans of trade, as well as armies from the East and from Africa, streamed across the plains of Galilee. In his *Historical Geography of the Holy Land*, George Adam Smith draws this interesting and informative contrast between Judea and Galilee: "Judea was on the road to nowhere; Galilee is covered with roads to everywhere."

Thus the boy Jesus saw the world as it focused on Nazareth of Galilee. Here he lived and worked through all but the last three years of his life, when he stepped quietly and decisively onto the stage of history. It was in Galilee that he found his way in the will of God. It was in Galilee that he gathered round him fellow Galileans as disciples, through whom and whose followers his influence moved far beyond Galilee, Jerusalem, and even Rome itself. Beginning in Galilee, the movement centering in his life and teachings has spread to the ends of the earth.

Looking back on all this, we do well to celebrate Jesus' birth with great joy and thanksgiving, not only during this glad Christmas season, but every other day of our lives. For who can measure the difference the Christian faith has made in human affairs?

As of old, wise men as well as common people approach him whose life and teachings are the beginning of it all. The Wise Men of old brought their exotic and symbolic gifts. The wise men of the modern world bring varied gifts, but all seek to praise him with the highest valuations they can command. Some seem to do much better than others at it!

Irving Cobb called Jesus "the greatest gentleman that ever lived." While that may well be true, it is woefully inadequate as an explanation of his influence on men and history.

Voltaire called him "an incomprehensible mystery." While there is much about Jesus we do not understand, "incomprehensible" is hardly the word for him; "im-

measurable," perhaps, but not "incomprehensible." As a matter of fact, his teachings are searchingly simple and direct. His hearers protested them often enough, but seldom on the ground that they did not get his point; it was usually on the ground that his point had caught them dead-center—and they did not like it.

Other judgments seem to come much closer to the mark. Spengler called him "an incomparable figure." Ibsen hailed him "the greatest rebel that ever lived." Will Durant concludes that he is "God's highest incarnation." Above all these, I like that insight of another, who calls him "a bringer of joy."

One of his humble followers said, "Lord, we have left all and followed thee." A fisherman fresh from his boat refused to leave him, saying, "To whom shall we go? Thou hast the words of eternal life." Even an official spy brought this amazing report to his superiors, "Never man spake like this man." The common people heard him gladly—then as now. That is the best reason why what began in Galilee has gone to the ends of the earth and will not rest until it has gone to the depths of every human heart.

THERE ARE TIMES when I find myself simply enjoying this cascade of superlatives which rain down on Jesus Christ. Yet not for long. For how can he mean so much to so many, yet so little to so many more? If he deserves even a tenth of the praise heaped upon him, how is it that anyone can treat him as lightly or casually as so many of us do? If within the brief compass of his life he made so profound an impression on history that we gladly pivot our calendar on his birth, ought not loyalty to him make some equally tremendous difference in the lives of those who profess it? Questions like these are so disturbing that I am in full agreement with C. S. Lewis that Jesus Christ is "a frightening alternative" to anyone who glimpses even from afar the one great reason why he made and will continue to make an all-important difference in human life.

This is the reason that transcends all others. *Jesus discovered the power of love.* He believed love to be an unequaled power in human life, the only proper approach to a person whose life was all tangled up in sin, frustration, and despair. Far from being simply an emotion, love was the simplest form of direct action. When the good people of Jerusalem brought a harlot to him, they demanded action; they wanted to do something about it. They were all for stoning her at once—and they had the law on their side. Agreeing that something must be done, Jesus suggested two other kinds of immediate

action, both born of love. First, he said, assuming she was to be stoned, "He that is without sin, let him cast the first stone at her." That took care of all the sinners who had been masquerading as saints, but it left the one confessed sinner awaiting judgment. And when it came, it was action incandescent with love. "Go and sin no more."

This is no isolated instance of Jesus' understanding of, and reliance on, the power of love. He believed it to be the only proper approach to injury, injustice, and indignity. His faith in it shines through every line of the Sermon on the Mount. His parables are radiant with the human meaning of the love of God. It is not too much to say that all that he did and said was one long effort to interpret the meaning of love in life.

It is beyond dispute that Jesus let love be the only decisive power in his own life. And, let us never forget, it was a life of incessant action. The love in which he believed did not detach him from the world and consign him to monastic isolation. It sent him abroad in the world "to seek and to save that which was lost." His faith in love was so complete that he could face man at his worst and still love him for God's sake.

It is equally clear that Jesus expected his followers to let love be the distinctive characteristic of their fellowship. Those who called him "Lord" were to be no ordinary company. They were to be dedicated to, and consecrated by, the power of love in their common life. This, more than anything else, set them apart from the rest of the world, even as it sent them into the world. The love which sought expression in their lives was more powerful than loyalty to family, property, tradition, and country. It sat in judgment on all these and subordinated them to the will of God. Paul was merely reporting what he had seen and experienced when he cried, "Love never faileth." That was the experience of the early Christian community.

This faith in, and devotion to, love as the only ultimate power in the world is, indeed, "a frightening alternative" to this or any other generation. It points up and out a way of life and a course of action startlingly different from the way we usually do things. Judged solely by our actions, we believe in many things, but love is seldom one of them; and when it is, it is only one of them, not the one that is fundamental to all else. Sensing the enormous difference between life as we live it and life as it would be lived in love, we draw back. We rationalize, we delay, we dodge and twist this way and that in our effort to avoid personal responsibility for the clear meaning of love for life.

CHRISTIAN LOVE, however simply it may be explained, is admittedly costly when taken seriously. That is why we shrink away from it. It is easier to do almost anything else than take it seriously. It is easier to devise ways and means of increasing the supply of material goods than it is to bring into being a system for distributing them in so equitable a fashion as to promote the spirit of community and fraternity in the human family. The former calls for skill; the latter for love. A nation can possess all the celebrated "know-how" in the world, but if it has not love, it is nothing.

It is much easier to carry out the dictates of hatred than those of love. It is far, far easier to get a world con-

flict going than a world community in operation. We are reluctant to continue the cost of a mutual-assistance program for building a strong economic foundation under the lives of peoples everywhere, but get us properly excited by fear and hatred and we are willing to spend ten times as much further to wreck the stability of the world through war. And yet it is crystal clear that we must finally make up our minds as to the direction we propose to take.

LIKE MANY OF YOU, I am impressed by the splendid job done on religion by *Life* magazine. Yet its lead editorial in a Christmas issue some years ago furnishes an excellent example of our human determination to have it both ways; to have Christianity, yet not have it; to believe in Jesus Christ, yet not believe in him; to call him the light and hope of the world, yet deny that he is actually relevant to this world. "Those who decide for Christianity," wrote the editor, "find it the source of more light on the whole human situation, past, present, and future, than they can possibly exhaust in a lifetime. But it is an agonizing light. It shows mankind 'stretched between earth and heaven,' committed to both, at rest in neither. This is the first price of the Christian's enlightenment. He carries the burden of impossible injunctions, such as the Sermon on the Mount, into situations where they do not fit and yet must not be forgotten, such as Korea."

Why should we try to deceive ourselves with this kind of loose thinking, if not actual double talk? If the principles of the Sermon on the Mount do not fit in Korea or Hungary, they will not fit anywhere, and the sooner we forget them the better it will be for all concerned. Hungary does not stand alone. It cannot be isolated from the rest of the human situation. Hungary is a tragic symbol of the moral and spiritual bankruptcy, as well as the stark menace of the policies and powers now in collision there. Hungary is a symbol of the pathetic need of man for confidence in something more powerful than hatred and the sword. If the Sermon on the Mount is right, then these are wrong.

Love will be a possibility for nations when it becomes a driving power in the lives of people like us. That is why Jesus Christ is such "a frightening alternative." He will not let us settle down here in our lovely churches and homes and communities and point the finger of either blame or responsibility at someone else and say, "He did it; he's to blame." We, too, have shared, and we share now in what happens.

The three large frescoes on the eastern entrance of Rockefeller Center in New York city post a warning to us. Two of them show labor in action and justly celebrate its contribution to civilization. The third, depicting the ceaseless upward climb of humanity, bears these words: "Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lessons taught him close upon two thousand years ago."

Whether we are willing and able to carry on what began in Galilee depends upon the decision and action of persons who profess to be followers of Christ. The magic of the Christmas season will serve us well if we treat it as an introduction, not a conclusion, to the duty and the privilege of Christian discipleship.

Among the Current Books

THEY MET AT CALVARY. By W. E. Sangster. Abingdon Press. \$2.00.

Arresting profiles of the people who met at Calvary are delineated in this realistic presentation. The sinister forces, fears, and prejudices, and the conscious and unconscious motives of Jesus' enemies, are clearly revealed in "the acts of the teachers who hated him, the priests who bought him, the traitor who sold him, the crowd who cried, 'Crucify him,' and the judge who sentenced him." Dr. Sangster reflects on the goodness and evil in the lives of Christ's enemies, and shows how indifference, pride, spiritual neglect, and selfish desires can turn "good people" against the Son of God. He warns against such dangers developing in the life of church people. At Calvary were, also, two thieves. They died on crosses that were materially the same for all three, but spiritually different. The three crosses—of rebellion, repentance, and redemption—are well-illustrated in human lives. At Calvary were people who ministered to the Savior—Simon of Cyrene, the soldier who moistened his lips, the people who prepared the drugged wine, and the company of dear ones and friends. How others may still serve Christ, as these did, is convincingly set forth.

HALF THE WORLD'S CHILDREN: A DIARY OF UNICEF AT WORK IN ASIA. By S. M. Keeny. Association Press. \$3.50.

UNICEF is the children of Asia's best friend. Mr. Keeny, director of the Asia regional office for this organization, tells in a very human way of its struggle to get its food and medical programs started among the millions of village children of Asia, and the seven years of progress that have followed. In seven years, 148,000,000 tests against tuberculosis were given; 52,000,000 vaccinations were made; 68,000,000 people were examined for yaws, and 64,000,000 cases treated. Six thousand centers for mothers and children are equipped and supplying these people with drugs and milk. The antimalaria campaigns that UNICEF helped to start have expanded, largely with United States aid, to protect nearly half of the 300,000,000 people who need it. Mr. Keeny tells this story by giving personal incidents and his reactions, some of them amusing, as he played his part in what the historian Arnold J. Toynbee says that our century probably will be remembered for—not for its two world wars, but as a period in which, for the first time,

the idea of mutual aid among the nations to raise the standard of living everywhere, became accepted.

MAKING THE MOST OF WHAT LIFE BRINGS. By Theodore F. Adams. Harper & Brothers. \$2.50.

Seldom has this reviewer found a book of sermons which calls for a second and a third reading. But in his initial publishing effort in this field, Theodore Adams has produced such a volume! *Making the Most of What Life Brings* has what it takes—a great theme, a sound theological foundation, clear down-to-earth principles for Christian living, fresh illustrations admirably told, and a tug at the heart and mind. The author has been pastor of the First Baptist Church, Richmond, Va., for twenty-one years. He is president of the Baptist World Alliance. His first book, *Making Your Marriage Succeed*, has enjoyed wide reading. In his new publication, Dr. Adams packs into fourteen brief chapters the spiritual insights of a lifetime of biblical study, pastoral counseling, and meditation upon life's deepest problems. He deals with the inevitable difficulties which every person faces in the business of living—the interruptions to one's best-laid plans, the inequalities which discourage so many, the imperfections which threaten one's brightest hopes for achievement, the mistakes which destroy so many. He brings to these problems a deep understanding of human needs and of Christian principles. In doing this, he avoids the sentimental and superficial on the one hand and the purely academic and ponderous on the other. Each chapter is rich with guideposts for daily living and alive with applications to everyday experiences.

HOW TO READ THE BIBLE. By Richard Hall and Eugene P. Beitler (in association with Francis C. Stiffler). J. B. Lippincott. \$2.95.

The authors of this book direct their attention to "the person to whom the Bible is little more than a name: a book he has heard of, regarded with honor and respect, but never seriously considered reading." Their aim is to develop the curiosity and interest of the average person into a purposive and intelligent study of the Bible. *How to Read the Bible* takes little for granted about its prospective readers. It avoids the textual problems of the Scriptures, but makes frequent use of the results of good scholarship. The study is divided into four main sections: "Why Read the Bible?" "How

to Read the Bible," "The Background of the Bible," "Traveling Through the Bible." Its historical introduction is especially helpful to young people pursuing Bible studies. Appendixes describe various English editions of the Scriptures and provide reference lists to Bible stories, personalities, and passages.

GETTING HELP FROM THE BIBLE. By Charles M. Crowe. Harper & Brothers. \$2.95.

Written by a pastor with a parishward devotion, who has gone deeply into the experience of the personal spiritual disciplines, this compactly styled book is helpful in stressing the wide applicability of the Bible. In fewer than two hundred pages, twenty-two typical "varieties of religious experience" are treated, and a glance at the chapter headings will enable any reader to turn at once to some question or situation that fits his need exactly. The Bible's answers to the doubter, the mourner, the restless and troubled, and the spiritually aspiring but confused and tempted, are all detailed in a manner to persuade and to convince. It must have given the author a blessed satisfaction to write such a book, for he proves the truth of one of his introductory lines: "The Bible has been a deep well of the water of life for uncounted millions. It is so today."

EXISTENTIALISM AND RELIGIOUS BELIEF. By David E. Roberts (Roger Hazelton, Editor). Oxford University Press. \$5.00.

What is existentialism and why should Christians pay any attention to it? David Roberts, who before his untimely death was professor of philosophy of religion at Union Theological Seminary in New York, attempts to answer this question in this book. Through an analysis of the thought of Pascal, Kierkegaard, Heidegger, Sartre, Jaspers, and Marcel, one gains an excellent idea of what the existentialist school is trying to say. It protests against the intellectual and social forces which are destroying freedom. It drives men back to the most basic inner problems: what it means to be a self, how alone man is essentially, how we ought to use our freedom, how to find courage to face death. Briefly, existentialism protests against the kind of rationalism which feels that reality can be grasped by intellectual means. It protests against regarding man as a thing only. It emphasizes subjective, as contrasted with objective, truth. It conceives of man as fundamentally ambiguous. While Christians have much to learn from existentialism, our faith has much to offer it by way of cor-

rective and complementary insights. Existentialism protests against the scientific dehumanization of our culture. It deals with guilt, anxiety, despair, and nothingness. It has significant things to say about the tension between faith and reason. The author believes that significant theological thinking in the future may flower from a Christian base which is tempered by the existentialist position.

LUTHER ON VOCATION. By *Gustaf Wingren*. Muhlenberg Press. \$3.50.

This treatise by a Lundensian theologian is a welcome addition to the growing critical and analytical literature about Luther. The author's aim is "to integrate Luther's statements about vocation with his basic theology." He believes that the correctness of an interpretation of Luther's doctrine of vocation can be shown only by its "clarity and congruity with his total outlook . . . the total view of a definite historical person, Luther." Whether this aim has been realized must be determined by scholars. The translation, however, is readable and the theological student will gain insight, not only into Luther's thinking about vocation, but also into the seething intellectual and emotional restlessness of a man overborne by the sheer personal impact of the gospel. The context within which Luther considered vocation impresses one with the range of the man, and the breadth and depth of his thought and scholarship.

THE HARD COMMANDS OF JESUS. By *Roy Pearson*. Abingdon Press. \$2.00.

These sermons by the dean and professor of homiletics at Andover Newton Theological School are spiritually elevating and bewitchingly provocative. They deal realistically with perplexing sayings of Jesus. The first message, "Go, Sell What You Have," from Mark 10:21, sets the style and pattern for the eleven other equally arresting expositions, based on the following texts: Matthew 5:43-45; 5:48; 6:24; 6:31-32; 7:6; 16:24; 22:39; Mark 8:34; 9:43; 11:22; and John 14:1. Each command is judiciously scrutinized for its specific message, and then attention is concentrated on the question, "How can these requests be fulfilled?" There is nothing dogmatic, stereotyped or equivocal about Dr. Pearson's reasoning. He approaches his subject with a keen desire to understand it, make it meaningful to others, and create in them a longing to meet its spiritual demands. Persuasive presentation, picturesque language, illuminating illustrations, and

apt personal experiences combine to make this a treatise that Christian readers will find enlightening and spiritually challenging. The book is not intended for skeptics, but for seekers who desire more light in their quest for the God in whom they put their trust.

THE GOSPELS: THEIR ORIGIN AND THEIR GROWTH. By *Fredrick C. Grant*. Harper & Brothers. \$3.75.

This book deals with the progress that has been made in the areas of literary and historical study of the Bible in the past few years. The method of *Förmgeschichte* of the past thirty years has uncovered the traditions underlying the written Gospels in the form in which they circulated during the oral period. The New Testament is the "church's book." It was the church that produced the literature. The Gospels are not biographies, nor were they written for a school, to be studied by the followers of a leader. They are the literature of a movement. For many reasons the oral tradition was put in writing late. In the earlier period it was the custom to give religious teaching by word of mouth. The early Christians were not literary people. Not too many could read and write. It cost money to produce scrolls and it was a difficult task to collect data concerning the life of Jesus. Professor Grant believes that Mark was written first, not earlier than the year 68; that Luke was written about the year 90, and Matthew somewhere between 95 and 112; that the Fourth Gospel was written somewhere between 100 and 125. This book is a careful study of each of the Gospels in the light of this new approach.

PRAYER AND PERSONAL RELIGION. By *John B. Coburn*. Westminster Press. \$1.00.

LIFE, DEATH, AND DESTINY. By *Roger L. Shin*. Westminster Press. \$1.00.

These volumes are practical and comprehensive additions to the superb "Laymen's Theological Library." Dr. Coburn views prayer as the individual response to God, who has already made himself known to man. The petitioner begins with himself, as he is, approaches God in simple and sincere words, asking for what he most needs—peace of mind, power for living, and unmerited forgiveness. Workable suggestions are offered on when, where, and how to pray. The foundation stones of prayer are named as adoration, thanksgiving, confession, intercession, and petition. These form the basis upon which the structure of prayers of thought, feeling, and will

arise. *Life, Death, and Destiny* cautions against agreeing with those who see no possible intelligent answer to the mystery locked in the words of this title. A major difficulty that stands in the way of honest thinking about life and death is the tendency to dodge disturbing religious questions. So Dr. Shinn exposes five prevalent "dodges" to prepare the reader to face realistically the Christian testimony about God's rule over life and death. In the two chapters that follow, Dr. Shinn shows, in a masterly and convincing manner, that the God of the Bible delivers man from his own frustrations, which history cannot do. God completes the incompleteness of history by meeting "its sins with redemption, its wounds with healing, its death with life, its frustration with victory."

THE MINISTER AND CHRISTIAN NURTURE. Edited by *Nathaniel F. Forsyth*. Abingdon Press. \$3.50.

Ten specialists in religious education write the chapters of this book. It deals with the teaching ministry of the church and how Christianity is learned in the redemptive fellowship of the church and in the Christian home. It deals with the Bible as a basis for this teaching and the minister as teacher. The new possibilities of audio-visuals is given a chapter. There is a chapter on the church and religious education in the public schools. There is a chapter on the freedom to teach and preach. This is an interesting source book for the whole field of religious education.

CHRISTIANITY DOES MAKE SENSE. (A Theology for Laymen). *Nathanael M. Guptill*. The American Press. \$2.75.

This is an attempt to state simply for the common reader the basic elements of the Christian faith. Five chapters deal with the essential tenets of Christianity. The first chapter, "The Christian Follows Christ," portrays Christ as the way, the truth, and the life. It asserts that those who have found Christ, though their experience has not been identical, have usually followed the way, discovered the truth, and entered into the life. The second chapter, "The Christian Believes in God," deals with the living God as spirit. The third chapter, "The Christian Abides in the Holy Spirit," deals with God in action in the modern world. The fourth chapter, "The Christian Serves the Church and the Kingdom," discusses the nature of the church and the world mission of Christianity. The last chapter, "The Christian Trusts an Eternal Promise," deals with the Easter faith.

The Two-Way Street of Communications

By R. DEAN GOODWIN

WE DON'T HEAR about these things until they are about two years old!"

The pastor knew he was exaggerating the facts to make his point clear, but he was sure he had a point. News and plans of the American Baptist Convention did not get through to him, he said.

"I'm pastor of a church in the last town before the woods begin," he explained. He wanted to be better informed than he was.

The concern of this pastor, and of other Baptists, has brought about a study of the communications, of the American Baptist Convention by a commission appointed by the Council on Missionary Cooperation. The commission making the study made its first report to the midyear meetings in Indianapolis, Ind., on November 1. C. Stanton Gallup, of Plainfield, Conn., is chairman of the commission.

The study of communications has been guided by the propositions that an adequate communications service must be: (1) based on clear statement of the program or message that is to be communicated; (2) based on understanding of the public to whom the communication may be addressed; (3) timed to reach people when the most favorable results may be obtained; (4) carried by various media suitable to reach the respective publics; (5) implemented by an adequate organization; (6) supported by an adequate budget and field introduction plan; (7) and organized to provide for testing and "listening" to what others have to say.

Ideas and Information

When people communicate they are on a two-way street. Ideas and information move both ways on the street. It is important for people in churches to speak their Christian concerns to their employed workers in city, state, and national Baptist offices. The employed workers must also communicate to the people in the churches. When communications flow freely both ways, there is a healthy understanding between the churches and the officers in the denomination. When the flow of information is broken in either direction, there is no communication and the worldwide work of the churches suffers.

There are ways for people in churches to communicate with those

who work for them in Baptist offices. The pastor whose town is on the edge of the woods discovered that he could speak directly to his state-convention secretary. When he did so, better communications resulted. Others have learned that they can talk or write letters to their workers in the various Baptist offices. In every area of the denomination there are members of boards of managers of city societies, state conventions, and national societies. Through them people can speak effectively.

Words must travel in another direction, too. That is, the workers in various offices of the American Baptist Convention must speak to people in the churches. They must also speak to the wider public, because the message the Baptists want to give to the world must be proclaimed beyond the doors of Baptist churches.

There are ways for the workers to speak. To the wide, wide world they send their words by broadcasting, by films, and by the public press. To the Baptist churches they speak through publications: the state and city Baptist papers, *MISSIONS* magazine, *Crusader*, *Baptist Leader*, and many others. They also write letters and leaflets, they prepare films and charts. They speak in public meetings and meet smaller groups or individuals in conferences.

'Bottleneck,' a Problem

If we have all these means of communication, then why does a pastor "on the edge of the woods" feel that he does not know what is going on? One answer is to say that there is a

"bottleneck." The communications study commission has considered that as one problem.

Some good words can be said in behalf of necks of bottles. Through them liquids are poured into bottles, and by stopping them, the liquid is kept in. If communications must flow through bottlenecks they must meet three requirements: (1) they must be fluid so that they will flow; (2) they must not be "poured" too fast; and (3) the "bottle" must not be full already.

The commission to study communications has thought of communications as flowing easily and evenly from the one who speaks to the one who hears and should respond.

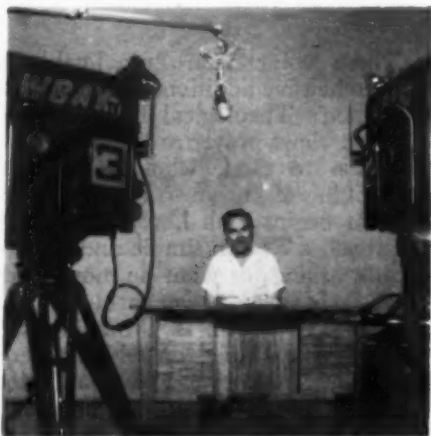
The flow of communications depends partly on words and sentences. Words commonly used in daily conversation are easily understood. Anglo-Saxon words communicate better than Latin words. Short sentences are better than long ones. Short words are better than long words. Mammoth words in combinations that produce extensively lengthy sentences, with involved phrases and clauses, obtuse meanings, and expressions that are foreign to the conversation of contemporary man, cannot be communicated expeditiously from the mind of one person to another. Short and direct sentences are understood by most people.

People Are Important

The flow of communications also depends on other factors. The leaflet or film or magazine or chart that carries the information must be suited to the message to be carried. For example, some messages are better carried by pictures than others.

Communications always depend upon people, for messages flow from one person to another. "Did you hear what I just heard?" is a well-known prelude to the imparting of information. A large part of the communications of our denomination depends upon messages that flow from one person to another in a similar way. A leader in the church attends a conference and returns to the church to report what he learned. A leader receives a letter and then communicates with his church. A responsible person in a church is entrusted with an idea by some of the church members, and he transmits that idea to the Baptist office.

Communications are good when ideas and information are flowing from person to person. The commission to study communications recognized, however, that information is sometimes "poured too fast." One person may receive too many letters in the mail; too many items to read



Daniel L. Huntwork, DeKalb, Ill., learns 'before-the-camera' techniques, Green Lake radio-television workshop

and pass on to other people. The answer to this is not always to reduce the number of communications, but sometimes it is to make them easier to pass on to others.

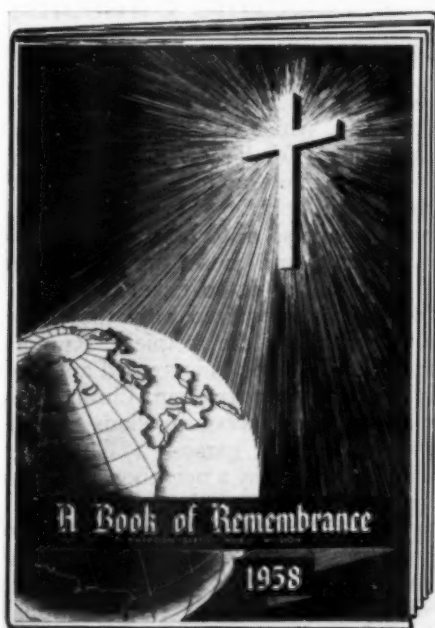
'Faith and Fellowship'

Sold out! When we heard that no copies were available of the booklet "Faith and Fellowship of American Baptists," by Ralph M. Johnson and R. Dean Goodwin, we went into action.

What will you find inside "Faith and Fellowship"? Chapters on "Who is a Baptist?"; "Our Work to Win America to Christ"; "Priesthood of the Believer"; "All the World"; charts of denominational organization and church organization; maps of home- and foreign-mission fields; a suggested constitution for Baptist churches; the work of our board of education and publication; and other items of interest to Baptists.

Versatile is the word for "Faith and Fellowship." It is invaluable in the Lay Development Program and for acquainting new church members with the work of the American Baptist Convention. Young people will welcome its readability. New church officers will find it helpful in orienting them to their responsibilities.

Copies of this revised edition are now available from your denominational book stores. Or you may write to the Secretary, Department of Literature, 152 Madison Ave., New York 16, N.Y. Price, single copy, 85 cents; ten or more copies, 75 cents each.



1958 'A Book of Remembrance.' Many new features have been added. Order from denominational book stores, or Department of Literature, 152 Madison Ave., New York 16, N. Y. \$1 each

December, 1957

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The Christmas the People Received Nothing

"... they offered unto him gifts, gold and frankincense and myrrh."

CHRISTMAS for most of us means a time of secrets, furtive hiding of presents, roundabout tactics to discover what a loved one might like or need. It is a time when the glow and warmth of giving is a reminder and a symbol of that Greatest Gift of Love the world has ever known. It is true that the real meaning of giving has been distorted by commercialism and sometimes by our own attempts at outguessing. (Mrs. Jones, "... now how much do you suppose she'll spend on our present?") But for Christians its reality still lies in the joy of giving.

What Is in a Gift?

For the average Congolese in the Belgian Congo a gift is something entirely different. If he gives a gift it is usually because he wants to ask a favor, or is hoping for a better or more useful gift in return. Or it may be given as a social obligation—almost like a tax. Missionaries coming to Congo with the Good News of Jesus Christ wanted to make the day of his birth something special for the Congolese, too. So, partly to share the spirit of Christmas with their African brethren and partly to eke out the meager salaries they received, the practice was launched of giving out gifts at Christmastime to the full-time Christian workers and their families and the children on the mission station.

To the dismay of the missionaries, this was not always the joyous occasion it sounds like, and perhaps understandably so. When the one and only Christmas gift you are to receive all year turns out to be one little washcloth or a pencil and a handkerchief, it is not always easy to be happy about it. And there are those who have not been timid about saying so. Unhappily, the idea of giving gifts to each other did not catch on, partly because of poverty and partly because the basic idea of a gift, as we think of it, is still foreign to the African. So Christmas meant the time you would receive one gift from the missionaries. The big question was, "What would it be?"

Christmas Innovation

As the last Christmas season approached, the Kimpese (where five or

more denominations cooperate) staff members at the Pastors and Teachers Training School (E. P. I.) were discussing some of these matters, and the fact that there just did not seem to be enough things available to give out that year even to the children. So it was decided to try something different.

Four miles away at the Medical Institute, about fifty little children were in the hospital. One group of them had tuberculosis of the spine and had been there for many months; many of the others were polio victims who had come for orthopedic operations in the hope of walking again with crutches or braces or perhaps all by themselves. Others were just sick.

It was announced in chapel that all who wished—students, workers, wives, children—were welcome to come to the women's center for the nights before Christmas and make toys for these children. (This lovely big women's or family center was built with funds provided by the women's World Day of Prayer and from our own American Baptist Woman's Mission Society.) Material for making the toys would be provided.

All Hands on Deck

It was with great surprise that the missionaries found that huge hall jammed each night. The men, women, and children were all eager to do something. The students had cut "bamboo"—not the real kind, but a palm that resembles it, which splits and shapes easily for making toys. And there were needles and cloth for women. In four nights of work they were over the quota—and the ingenuity shown was amazing. The women made rag dolls, cutting their own patterns, stuffed them with dried grass, and even made slips and dresses for them.

The men—well, everything—bamboo jeeps with seats, doors that opened, and steering wheels that turned; boats, airplanes—one with two-foot wingspread, complete with wing struts, molded fuselage, and even painted. There were two mahogany three-wheeled scooters, very sturdy; the workers even had made the wheels for them. There were long, hollow, light-weight tube-like toys in which

pebbles had been placed, and then at intervals pegs driven through so that when the tube was turned up the other way, the pebbles would slowly skip down to the bottom, making a pleasant rattle—fun for a small child who must stay in bed for weeks on end. Several pairs of small mahogany crutches among the gifts rather tugged at our heart-strings.

Joy at the Hospital

Christmas afternoon the gifts were given out, with the hospital staff suggesting to whom each toy should go. So many beaming faces you never saw in your life and the "beamingest" were those of the givers! There was plenty for the outpatient children and even for the children who were not ill but were staying at the hospital with their sick mothers.

After the gifts were distributed, over a hundred teachers, pastors, and training-school students caroled in the three main hospital buildings. The happiness and radiance of those carolers was a thing to behold. Some missionaries said that never before in the Christmases they had spent in the Congo had they seen such happiness on Christ's birthday as on the year the people received nothing, but gave instead.—*Congo News Letter*.

Christmas in Our Philippine Home

Christmas has always been looked forward to with joy in our family. We prepare for it, not with money, but with our own efforts.

When our first child was in first grade, I tried hard to teach her to write her father's name on the envelope and to write a few childish greetings to mail to him just in time for Christmas. That was the greatest surprise and delight he received that Christmas Day. He always remembered that.

Planning in Advance

A few months before Christmas we gave offerings from our daily allowances during our nightly devotions. Sometimes we had bigger amounts when we had visitors who joined us. Two weeks before Christmas we counted the total offering and planned what we could buy for the indigent neighbor who often came to our yard to cut grass for his carabao. It was a delight later to see him wear the shirt we bought for him.

Five times in the last twelve years we have offered our fattest hens and the fish from our fish pond. I can still see my husband coming from the poultry yard carrying the hens, his face beaming. Immediate relatives

'Merry Christmas' From Many Lands

HAWAII: Hale Kalikimaka

JAPAN: 祝クリスマス

PHILIPPINES: Malipayong nga paskum

HONG KONG: 聖誕快樂

THAILAND: คริสต์มาส

BURMA: ချစ်ခင်စရာ ခရစ္စမတ်စ်

INDIA: ခရစ္စမတ်စ်

ITALY: Buon Natale

FRANCE: Joyeux Noel

ENGLAND: Merry Christmas

were invited for a family reunion at Christmas.

The Tree

We always made a special effort to have a Christmas tree in our house. The children were given a free hand in decorating it. Old Christmas cards were fastened to it by strings. Often we did not have enough to hang to make it lovely. So they wrapped empty match boxes with lovely colors of red and green to fill up the spaces. Sometimes they trimmed the tree to follow

a particular scene or special person.

It was a joyful experience to see the result of our request that each one of us should offer a gift. We received simple things like flowers and handkerchiefs which they tried hard to hide while making them. The children made cards also. Gifts were hung and were not touched till Christmas morning. Their father suddenly resembled Santa Claus, and so had the privilege of distributing the gifts.

Banana stalks were skinned until the shiny tender white stalk came out and we wrapped the base with green and red. Somehow this signifies that the Christmas spirit is in the house.

Life's Truest Riches

These are the simple ways by which we celebrated Christmas in our family. Next to the Best Gift that God had sent to me was my husband. Those short years were spent in simplicity, but they were filled with activity and service which had always made us happy. Our precious jewels crowned our humble home with profound joy, and our friends made us feel through experience that we need not be rich to be happy.—*The Advance*.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Christmas and Children: Inseparable Twosome

By MARGARET HORTON WEBBER

CHRISTMAS" and "children" are words that belong together. The season brings new opportunities to show love to children in the name of Jesus. How best to accomplish this without nurturing selfishness and how to deal constructively with the holiday begging are problems which give cause for much thought.

In Puerto Rico early in December, musical troupes of children make the rounds of the neighborhood. To the accompaniment of a ripple-sided rum bottle rubbed with a nail, a tin-can rattle, a pair of sticks, or other such original percussion instruments, the youngsters sing the story of the Virgin and the Babe, the shepherds, and the three kings. They sometimes blacken their faces (no one seems to know just why) and dress in their most ragged clothes. It is customary to keep a collection of pennies by the door to reward these juvenile visitors for their performance.

My heart longed to say "Felici-

dades!" in some other way than in cold coin, which could well reach the family pool for liquor. I searched my mind for some way to help them know the reason for the celebration which had become so distorted from its original intent, and found the solution in a cooky and a dated ticket to a party for which I required only the name and address of the recipient. Rumors spread. The troupes increased and visits became more frequent. Limited admittance was necessary. Plans for the party included games, a Christmas story to be told by a neighbor, who was also a university professor and served as junior-high retreat director, a violin solo by his young nephew, the Bible story of the baby Jesus in colored slides, and, of course, the traditional bag of goodies.

To the parents we sent a gospel tract and an invitation to the nearest Baptist church. Twenty-seven boys showed up the night of the party, most of them long before the appointed

hour. Although from a slum area, they were clean and well-behaved. Several said "thank you" for the party. Some of the homes have since been visited, but there is still much follow-up to do to carry further this simple witness.

Service to Others

Students in the senior Bible class of the Baptist Academy in Barranquitas sought a way to keep Christmas through service to others. Under the guidance of missionary teachers Mrs. Courtney Bixby, daughter of the first missionaries to Puerto Rico, and Janice Sebastian, the young people focused their concern upon the children in the government tuberculosis sanitarium in Aibonito. They presented the children with gifts of toys, books, goodies, and clothing. A budding young artist made two jolly Disney figures to adorn the bare walls of the nursery.

Pleasure derived from this simple service project provoked further interest. "Don't the children need more than the Christmas Bible story?" inquired the teen-agers. "How about conducting Sunday school classes?" The social worker of the institution was invited to speak at the academy chapel service, and the idea took hold and developed.

The first session was rather disappointing. After an hour's monotony of catechism directed by student priests from a Jesuit seminary on the outskirts of town, the older boys and girls were too tired to be very responsive. In consultation with the social worker, the young people decided that Sunday afternoon would be a better time. The change was made and the hour became a much anticipated one for the sixty-five children who, because of their health, were forced to live very restricted lives. Although well cared for physically, they knew not the love of home, the stimulating experiences of school, nor the creative enjoyment of making things. The children experienced something of all these things with the coming of the academy students. So loving were their ways with the children that some were nicknamed "mami" or "papi."

The process of grouping the children by age, finding suitable materials, planning sessions, preparing creative activities, and learning stories and songs to teach turned the senior Bible class into a laboratory school. Three of the young people, who participated in this project, decided upon church-related work as a life vocation.

Week-end School

"Teacher, I'm going to stay here," announced a little girl, leaning confidently on Senorita Colon's knee. The

child was attending religious classes for children held as a part of the week-end observation school for present and potential Christian teachers of children of the San Juan metropolitan area. The school was sponsored by the fifty churches affiliated with the Evangelical Council of Puerto Rico. Those who attended the brief training session of laboratory classes, rather than lectures on Christian education theory, pleaded at the conclusion of the evaluating session, "We want a longer, more thorough study."

Four months later the children's division of the Evangelical Council's department of Christian education enrolled more teachers than could be accommodated in the Evangelical Seminary's Administration Building, and the school had to be transferred to the Baptist church. At the end of the ten successive Saturday afternoon sessions eighty-seven teachers received credit cards for two courses, and asked that another school be held in the fall.

Emphasis on training adult workers with children is well-placed in a society known as the "youngest" country in the world. Fifty per cent of the population is under nineteen years of age. One of Puerto Rico's greatest needs is a strong corps of workers prepared to be understanding friends of children, in whose young lives lies the key to the future of their country. Tragic it will be if the rhythm of their jumping ropes continues to tap out the endless refrain "Single, married, divorced, married again."

Unfortunate will be the consequences if the people continue to "buy religion" with bingo or lottery tickets. Sad are the eyes tired from viewing frivolous television programs directed toward excitement-hungry adult discontents. The new concern of those eager to study for the high task of guiding children is an encouraging beginning of the answer to the tremendous challenge of this upsurge of young life.

Grateful Thanks for Booklet

Thanks to Sunday school pupils of the United States and Canada and the



Bright, alert students at the Baptist Academy, Barranquitas, Puerto Rico. Your gifts help them to smile

World Council of Christian Education and Sunday School Association, twenty thousand boys and girls will receive a new introduction to Christ through the booklet *Jesus, Friend of Children Everywhere*. An opportunity to place this picture-story life of Christ in young hands came when a group of school girls crowded into the doorway of the mission residence to escape a sudden downpour. The boys went merrily on their way, glad to get wet, but the girls sought shelter. Conversation drifted naturally from rain, school, and reading to Jesus. The girls went away in proud possession of a book about Jesus, of whom they knew little but his name.

Most of these booklets will be used by teachers who have made preparation through the use of mimeographed suggestions to make the message of the book truly meaningful and to acquaint the children with the faraway, unknown friends who loved them and sent them the story of their best Friend.

Children Lead

Twenty-month-old Ivan speaks scarcely a word, but his bright eyes and alert ears absorb a great deal of what goes on around him. Left one day with a neighbor during the lunch hour, he was seated at the table with the family. When the members of the family reached immediately for the food, Ivan waved his small arms and uttered a sound of objection then bowed his head and covered his face with his hands for a long, silent moment. Without a word a little child spoke to these unconverted people of the loving God he was beginning to know in his home.

Ivan is more fortunate than many little ones in Puerto Rico. Wee Tato and Jose touched the hearts of a rural pastor and his wife, so that they opened their hearts and already full home to add the two to their family of six children, rather than leave them to the caprices of a mentally ill mother. Dona Maria and Don Juan, among the first converts in Puerto Rico, had no children of their own, but reared eleven homeless ones. The sad lot of many an abandoned child has been gladdened by the common practice of adoption by Christian parents.

At a week-end adult retreat a father confessed great joy in his recent conversion. "It was my children's influence which brought me to a knowledge of Christ," he declared. "Tonight I felt such freedom as I never knew before when we dramatized the scene of a family at worship." True for all time are the words of the prophet of old: "A little child shall lead them."

MISSIONARY AND STEWARDSHIP EDUCATION

God Is with Us

WE ARE on the eve of the Christmas season. Would that its authentic thrill might lay a spell upon our spirits!

What does it mean? It means the glory of the coming of the Lord. It is the divine coming into human history; it is the supernatural giving its glory to the natural. Everywhere are evidences of fear, suspicion, dread, hate, and selfishness; but here and there a man—or a group of men, or a church—bears witness to the coming of Christ into the world. This is the Christmas season.

Then, people are having their problems, too. Many a brave face hides an aching heart and deep anxiety. And life is so much more difficult for some than anyone who sees them can imagine. But through the darkness there shines a light, and the soul grows calm. The Lord has come!

If we are to capture the spell of the Lord's coming, we can do it better with songs than with words. Songs carry us nearer to the heart of the Christmas message than any discourse.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight."

Or this one—

"O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear."

And then the triumphant assurance—

"Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!"

But there is perhaps a further way to bring the glory of Christmas to us, and this is in the comfort, compassion, and love that overflows from our lives to others. If only we were more ready to love than we are to judge, to help than to censure, how much nearer would God seem to us.

This is the season when in a heightened way we celebrate God's nearness. But how real it would be should we but remember the lonely, the homeless, the poor, the sick, those who despair and grope for hope and light and love. Then, God would come to us and to them through us. This is the glory of missions, that it becomes the

means by which God becomes real to so many. To share personally and vitally in the ministry of help and outreach, which is the church's at this time of year, is to open the door for rejoicing. "Emmanuel shall come to thee. . . ."

A Star and a Book

Nearly two thousand years ago, a message of great significance came to mankind out of the sky—a star and a song of praise. The Christ child was born, a promise fulfilled, a promise projected. How long ago was that? Time has lost meaning for the people of this day. As they measure time, more has happened in the last hundred years than in centuries before. God spoke to men, however, when he sent his Son, and all experience is measured from that event.

In a half-century of the most blood-thirsty war and hatred on the part of men, God has permitted new physical phenomena to jostle the lives of people. Is God seeking to call his children back to awe and wonder at his marvelous universe? Is he using expanding material understanding to entreat this wayward, power-mad generation to recognize his majesty and power, and, most of all, his infinite yearning to have men find their proper place in his creation?

Every night the stars are in the sky—but seldom seen. At Christmas, some families of the earth do search the heavens, and then God recalls to them his Gift that is greater than the farthest reaches of man's mind: the perfect interpretation of his love.

The Bible must be open in every home this Christmastide. Give not only the Book, but a new incentive to use it and tools to interpret it. And give books that will help to adjust errors in judgment of our fellow men. Give good gifts to everyone, gifts that last, that lead men to become reconciled to God and to one another. Give as in the presence of the Lord of Life, who is also Lord of the Universe.—
DOROTHY A. STEVENS.



The Bible. R.S.V. For devotions; with study helps; large or small.

A Complete Concordance of the R.S.V. Bible. Gift for pastor and student. Cloth, \$16.50; leather, \$27.50.

"World Christian Books." In the language of laymen. Each, \$1.25. *Reading the Bible Today.* By Daniel T. Niles, of Ceylon. *Religious Liberty.* By Giovanni Miegge, of Italy.

Deep River. By Howard Thurman. On religious insights in spirituals. \$2.00.

The Strange Career of Jim Crow. By C. V. Woodward. Truly enlightening. \$1.50.

The Cup of Fury. By Upton Sinclair. Alcoholism's tyrannical rule. \$3.00.

How Long the Night. By C. F. Dick. Christian victory over pain. \$2.00.

Voices from Japan: Christians Speak. Has the glow of first-century Christianity. \$1.00.

In the Gray Rain. By Hazel S. McCartney. Charming illustrations. Story of an American Christian's experience in Japan. \$3.75.

My Lord, What a Morning. An autobiography by Marian Anderson. \$5.00.

Protestant Witness of a New American. An autobiography by Angelo di-Domenica. \$2.50.

To the Golden Shore. Biography of Judson by Courtney Anderson. \$6.00.

With Pen and Brush. Stories and drawings by Christian Japanese youth. \$1.25.

Prudence Crandell. By Elizabeth Yates. School integration, 1833! \$3.00.

Room for Randy. By Jesse Jackson. Imitation and real adventures. \$2.50.

Know Your World. Illustrated. Facts and fun around world. \$1.50.

Son of the Lamp Maker. By Sterling North. A boy and his father meet the Christ. \$2.50.

Seven Little Stories on Big Subjects. Children's problems and their solutions. \$2.75.

Cave of Riches. By Alan Honour. Junior stories about Dead Sea Scrolls. \$2.75.

Two Is a Team. By Jerrold Beim. It is more fun to "team up." \$1.75.

Roy Sato. By Vanya Oakes. Of Japanese ancestry and 100 per cent American. \$2.75.

Boys and Girls Who Know Jesus. By Edith K. Battle. Illustrated. \$2.00.

Japanese Children's Stories from Silver Bells. A collection. \$2.75.

The Smallest Boy in the Class. By Jerrold Beim. Has largest heart. \$2.00.

Prayers and Graces for a Small Child. By Mary Alice Jones. Illustrated. 25 cents.

God Cares for Me. By Carolyn M. Wolcott. Bobby learns of God's care. \$1.00.

Other Gifts for Ministers and Students

Ministry to Turbulent America. By G. Pitt Beers. Twenty-five years of Baptist home missions, with an introduction covering the first one hundred years. \$2.50.

Venture of Faith. By Robert G. Torbet. History of the American Baptist Foreign Mission Societies. \$6.00.

The Writer's Conference Comes to You. By Benjamin P. Browne. \$5.00.

The Kingdom Beyond Caste. By Liston Pope. Religious book club selection for May. A Christian philosophy of race relations. \$2.50.

Order now through your nearest American Baptist book store.

The Bible DECEMBER Matthew



Selections for 1958
JANUARY Acts

FEBRUARY Hosea through Jonah

MARCH Romans
APRIL Mark
MAY Micah, Malachi
JUNE 1 Corinthians
JULY Job
AUGUST Galatians, Ephesians
SEPTEMBER Nehemiah
OCTOBER 1, 2 Timothy, Titus
NOVEMBER 1 Kings
DECEMBER Luke

A Book at a Sitting

There are many ways of reading the Bible. The most common is to read a chapter of a selected portion at a time. But, if one would see and feel the sweep and grandeur of the books of the Bible, it will help immeasurably to read a book at a sitting (or right through, as one would read a story or a long letter). Try to understand why the writer was writing and what he is trying to say. Then, let him say this to you in his own personal way. To assist with this, there will appear monthly a thumbnail sketch of each book suggested in these columns.

This reading will supplement and enrich all other reading which an individual may do. It should not take the place of careful and studious reading of parts.

Bookmarks listing all the books for the year may be purchased at your nearest American Baptist Publication Society book store at two for one cent in quantities of twenty or more. A church might distribute them to all its members to encourage churchwide reading of the books. The bookmarks might be enclosed in correspondence.

December, 1957

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Tokyo, 1958

OF INTEREST to all who have any concern for the Christian teaching program of the church is the convention of the World Council on Christian Education, in Tokyo, August 6-13, 1958.

It is anticipated that between five and seven thousand persons will attend this convention, which has special significance for all the Christian fellowship. First, this will be the first major Christian gathering in Japan since the war; and, second, the year 1958 will be the celebration of the 100th anniversary of the establishing of Christian work in Japan, two real causes for rejoicing. And now the world fellowship of the Christian church will be a part of this celebration.

The convention theme will be "Jesus Christ, the Way, the Truth, and the Life." The morning sessions will be held on a Christian university campus, namely, Aoyama Gakuin, and the evening sessions in a Tokyo stadium.

The morning sessions will be by age groups. The children's work section will have as its theme, "How does the Word of God become real to children?" One or more well-known speakers will bring to the total group one phase of this theme each morning. This major presentation, which will involve audience participation, will be followed by small discussion groups that will take the major discussion points and see what this says to us as teachers of children.

Afternoons will be comparatively free. Some regional and denominational meetings will be held. However, most of the afternoon time will be used in informal opportunities for the delegates to get to know each other better.

Evenings will have many dramatic presentations. Each evening will also highlight one part of the world. On the opening evening, Japan will be honored. At this time the *World Friendship Book* will be presented to Japan. Another evening North Amer-

ica will be highlighted. On this evening Henry Pitney Van Dusen will bring the address, "The Place of the Church in the Contemporary World." On other evenings, the Middle East, Europe, and Africa will be honored.

Sunday will be an especially interesting day. In the afternoon, a great children's rally, which is traditional in Japan, will culminate in a parade that ends at the palace gates. On that same evening a youth rally will be a part of the convention plan.

There are two things you can do:

1. Go yourself. It will cost about \$1,500 to go to Japan and return.

2. If you cannot go, you can help send someone, through a money contribution—perhaps a Christian leader from a country not far from Japan. Your church-school superintendent has received a page to be later bound into the *World Friendship Book*. Make your gift and sign your name on the page. This page, along with thousands of others, will be bound into the *World Friendship Book* and presented at Tokyo. The money thus received will be given to Japan to help in spreading the program of Christian teaching there.

Books on Japan

Making New Friends: In Japan. Baptist book of stories, service projects, special-interest missionaries.

Kenji. By Gertrude Jenness Rinden. A story that carries suspense and conviction. The boy hero, Kenji, is a half-orphan who lives with his widowed mother and younger sister, Michiko. In order to give her son an education, Kenji's mother sends her daughter away from home to work at the feeding of silkworms. Kenji is determined to bring the family together again, and succeeded.

New Filmstrips

Have you requested the filmstrip that has been designed especially for children using the home- or foreign-mission study theme? The Baptist



Japanese boys anxiously waiting to go to Sunday school class in Ojima



All dressed up and patiently waiting to take part in 'Ukuta' procession

Film Library has for rental the children's filmstrip on "Christ, the Church, and Race," *Our World of Happy Differences*. This is a cartoon-style filmstrip in color with a reading script. Rental, \$2.50. Request today, giving two or three dates on which it can be used.


The children's filmstrip on Japan, also in color, depicts everyday living experiences of Japanese boys and girls. *Kimiko of Japan*, with a reading script. Rental, \$2.50. Order now for early winter use, giving two or three possible dates on which it can be used.

Baptist Film Libraries are located at: 152 Madison Ave., New York 16, N.Y.; 19 So. LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.


World Day of Prayer

Does your church have plans for a children's group meeting on the World Day of Prayer, Friday, February 21, 1958? If so, be sure to use the especially prepared children's service, entitled "God's Steadfast Love." The service is prepared for children between the ages of six and ten. Besides the leader, five children (with speaking parts) and a small accompanying group of children are required. Desirably, the participating children should be dressed as nationals of the country they represent. There are suggestions for giving the service, including directions for providing the simple national costumes.


The service was prepared by persons residing in the countries represented by the children.




CHILDREN'S SERVICE



WORLD DAY OF PRAYER



February 21, 1958





Children are the same the world over. Mrs. K. Yamamoto hands out goodies at a party and rally in Osaka, Japan

Order from Publication and Distribution Department, National Council of Churches, Box 140, Madison Square Station, New York 10, N.Y. Folders are priced at five cents each, or \$4 a hundred.

Annual Report May 1, 1956-April 30, 1957

Every year, leaders are anxious to know the progress of our program of

missionary education for children. Here are the annual statistics, which at least help us to see the direction of the program.

This report is for all but two states and four cities. It represents reports from less than one-third of our churches. Be sure to see that your church sends in a report next year.

871 churches reported a school of missions.

523 primary classes in school of missions.

551 junior classes in school of missions.

323 combined primary-junior classes in school of missions.

8,815 children used missionary reading books. 16,687 books were read.

555 churches using children's duplex envelopes in Sunday church school.

\$51,026.77 was given by children to Unified Budget.

\$15,738.22 was given by children to World Fellowship Offering.

\$17,662.37 was given by children to America for Christ Offering.

1,098 missionary boxes were sent by children to home-mission fields.

643 missionary boxes were sent by children to foreign-mission fields.

CHRISTIAN WORLD OUTREACH—The B. Y. F.

DEAR B.Y.F.'ERS:

"Unto you is born this day in the City of David a Saviour, which is Christ the Lord."

As the most joyous time of the year comes, we look back over the many years to the birth of Jesus, the Son of God. He has won his way into our hearts. He has brought joy, peace, understanding, forgiveness, and the promise of eternal life.

May the light of Christ's presence glow in your hearts and mine during this Christmas season and always.

Sincerely,

MARJORIE WILSON

Why the Tree Was Happy

Men came from far away to my home and took almost all the big Christmas trees; but no one wanted me, as I was too little. Then I heard a voice, saying, "Here is just what we want for our portable Christmas tree." So I was taken, and loaded into the station wagon along with Christmas cards, decorations, candy, pictures, books, lantern, screen, flannelgraph, and so forth.

We had much trouble on the dangerous mountain roads and were three

hours late getting to the faraway little school. The children were all waiting eagerly, I was taken to a big cold room, and glittering, sparkling things were put on me.

Then Miss Allen and Mr. Yahaba told the story of the first Christmas, and I began to know why I had that feeling of peace and joy; for I was there to serve the Christ child in my little way.

We were due at the next place many miles away at one o'clock, but it was after two before they could get started, because of more icy roads. We were three and one-half hours late when we arrived; so we shortened our program somewhat, ate a bowl of hot noodles, and prepared for the evening meeting of adults. The next day was busy with the kindergarten Christmas in the morning, the Sunday school in the afternoon, and the adult group at night.

I had many new experiences. Once they had to leave the car and trudge two miles through deep snow, with me and other equipment on the back of Mr. Yahaba. Another time, we had to go to a place where the car could not possibly go, and there the children and parents were eagerly awaiting us in a small dilapidated room, crowded in

MISSIONS

like sardines! The pictures, stories, cards, and candy were a wonderful treat. It all made them happy as they returned to their cold, cheerless homes, and gave them something to look forward to next year.

And the little tree was happy. Through ten days of strenuous but glorious service it had learned that true happiness comes from forgetting oneself in telling others the true meaning of the coming of the Christ child.
—THOMASINE ALLEN.

'Welcome to Your Future'

A valuable filmstrip to be used in Sunday church school assembly for youth, in evening fellowship programs, or in guild meetings is *Welcome to Your Future*. Linda is deciding what to do with her life. Where should she go to complete her education and prepare herself for full-time Christian service? She sends for catalogues and as a result decides to visit the Baptist Missionary Training School in Chicago. Ruth, a senior, shows her around the buildings. This filmstrip serves to introduce young people to one of the most important decisions they can make. It also presents the challenge of the sixty-six schools and colleges which are related to the American Baptist Convention. Sound filmstrip, 33 $\frac{1}{3}$ rpm record. Time, 20 min. Rental, \$2.50; sale, \$5.00.

Order filmstrip from the Baptist Film Library, 152 Madison Ave., New York 16, N. Y.; 19 South LaSalle St., Chicago 3, Ill.; or 2107 Woolsey St., Berkeley 5, Calif.

Fellowship Guild

Following is the story of the Fellowship Guild at the Stewart Indian School, Stewart, Nev.

Two Steps Forward

Still an infant as far as guilds go, the Sallie Peck chapter of the Girls Fellowship Guild of the Stewart Protestant (Baptist) Church, Stewart, Nev., has taken its second cautious step. Out of the faith and determination of the past two years, courage comes to make next year one to remember.

The Stewart guild girls met for the first time in October, 1955. It was a get-acquainted meeting. Fifteen girls were present—eight Navaho girls from the special five-year program, and seven girls from the regular twelve-year school program at the Stewart Indian School.

Fellowship through art, music, and

poetry was the theme of the evening. Many of the girls are talented in all three of these arts. Those present were given small prints of great paintings. They were asked to go through the Psalms and find a Scripture verse to describe the picture, or to compose their own psalms. For example, one girl was given the picture of a large sailing vessel on a rough sea. This is the caption she gave the painting: "Let the sea roar . . . The Lord on high is mightier than the noise of many waters, than the mighty waves of the sea."

At this meeting the objectives of the guild were explained and the importance of consecrated service was stressed. It was made clear that the guild meetings were important and each member would be expected to be present at the monthly meetings. The girls selected the evening most convenient for the majority (Tuesday). Knowing the requirements of the school, which places many restrictions upon the students, and of the many extra-curricular activities during the year, it seemed to be asking a great deal to require that only those sign up for membership who would be willing to take the guild seriously, and to attend all the meetings, and to live up to its requirements of loyalty regardless of other competition.

Charter Members

Eight girls became charter members. They were all Navaho girls. It is not enough to say that they were loyal and enthusiastic. They were seriously determined to live up to the standards set forth in the guild covenant and pledge.

The first initiation service was held by candlelight at a Sunday evening worship service, January 15, 1956, attended by over a hundred high-school boys and girls. The girls wore white blouses, dark blue skirts and royal blue ties beaded in bold and white—with a "G" on each end of the tie. The girls made the ties themselves.

During the first year, a number of projects were undertaken, such as cleaning the new church kitchen, taking care of young children during special church group meetings, assisting in Sunday school classes, and taking part on the Sunday evening programs by reading the Bible and leading the singing.

The beginning of the 1956-1957 season found our guild with only four members left, as four of the group had been graduated in the spring. They had all gone on jobs in the area. Two went to the Veterans Hospital in Reno to work in the dining room, another went to work at a large hospital in Reno as a nurse's aid, and the

fourth accepted work on a small ranch in northern California.

Second Initiation Service

At our second meeting there were twelve present, and those twelve were regular in attendance all year. Our second initiation service was in the form of a broadcast from the fireplace room into the main chapel on a Sunday evening, January 14. Those initiated were Lillie Jo Bidtah, Bessie Wero, Lena Notah, Marie Alice Begay, and Lucy Robbins—all Navaho; and Gertrude Bender, Dorris Brown, Paiute, and Rowena Ellis, Washoe. The former members were June Gray, Lillie Rose Etcitty, Irene Napoleon, and Annie Benally. They assisted in the initiation service, as did the following members of the Stewart Women's Missionary Society: Mesdames Walter Johnson, Leon Cowan, Frank Thrasher, Burton Narcho, and Richard Morris.

Conventions

In the fall, five of the Navaho girls attended the Baptist Youth Fellowship convention in Las Vegas. They gave a splendid report to the others on their return.

Rowena Ellis and Gertrude Bender attended the Southern California (northern division) guild convention in Santa Barbara the first of March. They gave a fine report to all the young people at an evening service.

Four of this year's group are teacher-trainees in the Sunday school, four sing in the choir, and they are often called upon to interpret in various class meetings.

Love Gift

As a Love Gift offering they voted to send five dollars to the Hungarian Relief Fund. The first guild left a small balance in the treasury to start the second group off this year. This year the girls voted to add a small portion to the original amount for the third group.

Until very recently the Stewart Fellowship Guild was the only guild in Nevada. We were temporarily taken under the wing of the Southern California guild convention to receive literature, to enjoy fellowship at camps, house parties, and conventions, and to be challenged to bigger and better activities.

This season we are planning to have another guild, as Mrs. Cora Cowan has been selected by the Women's Missionary Society to counsel a group.

Our steps are short and perhaps a bit wobbly, but they take us forward. In the advance, lovely, dedicated girls train to become leaders for tomorrow.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Emerging Leadership

By RUTH SWANBERG ROHLFS

JUST A FLASH—and then it is gone. A picture is now produced on TV or cinema screen for but 1/3,000 of a second, and you, the observer, are not conscious of having seen it. Nevertheless, it has made an impression on your subconscious mind, creating a desire for the product advertised. The sponsors of this insidious technique possess an instrument which holds frightening brainwashing possibilities if not controlled.

Sometimes with and sometimes without a conscious awareness of their effect upon our thinking and desires, life's experiences produce pictures for us. Often we are unaware that our steps are moving in a certain direction because of the composite effect of certain memories.

Our entire denomination and its constituent parts are moving with a feeling of urgency into a program of lay development, giving a new dimension to the training of leadership—both for the laity and for the clergy. Let me portray for you a few vignettes from life which depict typical pictures in our minds. These consciously or unconsciously force us to want better leadership skills and practices, more widespread participation and involvement in the decisions, the programs, the outreach, and the support of the church.

First Picture

Recently, an editorial page in a local newspaper in Seattle, Wash., carried this letter to the editor: "The whole world is in trouble. It's a time when anything can happen. What kind of leadership can the United States furnish or demonstrate in the interests of peace on earth and good will among men? The United States is giving its witness with gripping accusations because another nation successfully launched the first satellite, with the election of a notorious racketeer for president by the nation's most powerful union, and with a scandal in Little Rock based on disrespect for human personality and the nation's highest court."

This picture underlines the need for wise, courageous Christian leaders, willing to stand up and be counted

in the church, in working relationships, in the community and abroad.

Second Picture

Chris and Robby were five-year-old neighbors of mine who liked to visit while I worked in my garden. This day they stood hand-in-hand relating the exciting tale of almost catching a squirrel. Sparkling, dark-eyed Robby carried on a vivid recital of the incident, his words rapidly and easily tumbling out, while, occasionally, blonde, stolid little Chris would start to say something, then lapse into listening silence. Suddenly there was a smack, coupled with a loud cry from Robby, and the tale turned into sobs. Chris had hit Robby!

"Why did you do it, Chris?" Robby demanded, tears rolling down his face. "What did you hit me for?"

Chris answered with no sign of emotion, "I wanted to talk, too, but you wouldn't let me. I tried to, but you wouldn't stop and listen."

And interestingly enough, through it all they did not part company, but still held hands as they walked away. By adulthood, I thought, he who is not allowed to speak not only strikes out, but also breaks away.

In the church we need to provide channels and opportunities for expression, encouraging the leadership of people and ideas to emerge, not only from a few, but from the whole membership. This can only be accomplished with careful planning and much practice. However, the resultant growth of understanding, of spirit and sense of belonging, plus the release of wisdom and potential leadership, makes the effort most rewarding.

Third Picture

A dozen young people sat around a table discussing religion and vocation. They were all senior leaders from their respective schools. "I can find more real religion outside of churches. They don't practice what they preach," said one young fellow. "They talk brotherly love, but I don't see many from minority races welcomed into the churches or invited to serve on their boards. They quote 'Thou shalt not kill,' but not many will sup-

port freedom of conscience for a Christian conscientious objector. I'm going to join some organization that dares to do something about what it says it believes." Many of us remember with concern the organizations which challenged young leadership when we were that age—because they offered an opportunity to do something about the evils youth wanted to attack.

In the programs and discussions in our women's work, Sunday church school, youth and church meetings, we should link the content to possibilities for individual and group action. Frequently we should see the action get under way, with progress reports and evaluations.

Fourth Picture

The entire community was represented at the farewell reception—even the mayor and the governor. In his tribute to the departing minister, the pastor of a neighboring downtown church wisely counseled, "Do not think, because this one who is leaving has become very dear to you, that there will be less love for his successor. Nay, the parents who are greatly devoted to their children more easily expand their hearts to include the new baby within their love and care." And the minds of many went back to the early days of their departing friend's ministry, realizing that his frequently expressed appreciation of his predecessor, his effort always to welcome him to the pulpit when a return visit was possible, his unwillingness to listen to the few petty and useless tales of depreciation which always accompany a change, had strengthened the feeling of the security, the continuity, and the friendly good will which had long characterized the ministry of this great church.

To welcome and accept new leadership while conserving and using experienced leadership in a variety of ways—whether lay or clerical—is evidence of maturity and vitality. When the same person is elected to the same position repeatedly, a deadening process is in motion. Any chairman or president who approaches the end of her term without having attracted, trained, and featured a number of potential successors to her position, has not fulfilled one of the most important responsibilities of her office.

Action

These are just a very few of the many pictures representing needs which always are impressing us and impelling us to action. The action? Lay development, emerging leadership, leadership training—call it what you will.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Living Water in Japan

By JULIA M. WEBB

[SCENE: Any missionary circle or society. Characters: President of society, Chairman of literature, four members who should take their own names, instead of Mrs. A, B, or C.]

HYMN: "God Who Touchest Earth with Beauty."

SCRIPTURE: John 4:10, 13-14.

PRESIDENT: I am wondering how much we all know about Japan?

MRS. A.: I confess I know little about it. I think they eat rice and drink tea. I have a beautiful set of dishes from Japan.

MRS. B.: I've seen pictures of their beautiful Mount Fuji, and I think they talk like the Chinese, and the ladies wear kimonos.

MRS. C.: I am afraid I know very little about Japan. I don't even know about our Baptist work there.

PRESIDENT: I think Mrs. J. has been looking up items about our missionaries to Japan. [Turns to Mrs. J.] Is there anything of interest to our little Baptist church?

MRS. J.: Oh, yes, indeed! When you know about our Baptist missionaries who are carrying the gospel of Christ to eighty-eight million Japanese, you will see that there is no such thing as a "little" Baptist church.

In Tokyo, the capital, with about seven million people (size of New York city), Rev. and Mrs. Wilbur M. Fridell work with students at Hoshein Student Center at Waseda University. The Japanese founder of Waseda used to say, "We do fairly well to meet the intellectual needs of our students, but their moral and spiritual needs are baffling and appalling." So Baptists were asked to start the work at Hoshein. We also cooperate in the new International Christian University. A third work in Tokyo is the Woman's Christian College, where our Elizabeth Knabe teaches. The college is a project within the United Women's World Day of Prayer offering.

MRS. A.: I've wondered about that offering and I am glad that part of it is used for this project. I picked up *A Book of Remembrance* at church the other day and read about a missionary named Gertrude M. Waterman. Isn't she in Japan?

MRS. J.: Yes, she is serving in Osaka, the second largest city (4 million, like Chicago). She is carrying on an ever-widening ministry. Dr. Mi-

yaki, respected in all medical circles, is head of a newly developed clinic. Miss Waterman writes, "When we have a man of his caliber stressing the importance of the Christian home, we can feel we are making Christian progress."

MRS. C.: What about our youth work? Are there mission schools? Is there anything like our American Baptist Assembly at Green Lake?

MRS. J.: Oh, yes! The Mary Colby Girls School and Kanto Gakuin University are both located in Yokohama. Ruth Kalling writes of the four summer camps with great enthusiasm. They sound like our junior- and senior-high camps here in the U.S.A. One student wrote, "At least one week out of the year I can live in a Christian community." Many decisions for Christ are made for these are truly "springs in the desert" to new Japanese Christians.

Dr. and Mrs. William Axling arrived as our missionaries in October 1901, and after fifty years of service Dr. Axling wrote a fascinating book *Japan at the Mid-century*.

PRESIDENT: That sounds good! Let's get a copy and pass it around.

LITERATURE CHAIRMAN: Our Baptist newspaper *Crusader* and *Missions* magazine carry up-to-date news of Japan. Our two annuals *A Book of Remembrance* and *Along Kingdom Highways* will surely help us pray intelligently and give more lovingly.

MRS. J.: In 1959, the centennial of Protestant work in Japan will be celebrated. Yet even today, only one-half of 1 per cent are Christian. A little over 97 per cent are literate—the highest rate in the world! Kindergartens have been entering wedges for Christ in many parts of Japan. Our work in Sendai and Himeji are good examples of this fact.

MRS. B.: Is there work with women, as in our mission societies?

MRS. J.: Yes, the work in their societies is much the same. For example, in April, 1956, they entertained the annual national women's house party and the first all-Asia Baptist woman's meeting.

The Livingston family, in Morioka, write that they are planning many things, such as a ten-day evangelistic caravan of six zealous science seniors; a cross-country hike to isolated moun-

tain villages where no Christian work has ever been done; a dairy high school and dormitory; and a series of fishermen missions—all of this constructive work done for the price of the one jet plane which crashed into a Japanese home recently.

Thomasine Allen, in her work in Kuji in the far north, has finally realized a dream of years—better nourishment for her people—in the arrival of four Jersey heifers which she says are not guests, but "home folks." She now has eight departments of work: kindergarten and primary school, Sunday school, sewing school, clinic and hospital, a church started in 1948 after ten years of work, and the Farmers Gospel School.

For many years the beautiful Inland Sea, between the largest island of Honshu and the smaller islands of Kyushu and Skikoku, was ministered to by our gospel ship *Fukuin Maru*. Now this work has been reopened by Rev. and Mrs. Noah S. Brannen, with headquarters in Mukaishima. Mr. Brannen writes, "Opportunities are great, but progress is slow. A new tide of evangelism has begun on the islands."

The Baptist Youth Fellowship of the Inland Sea area had camps on Yuge Island, and the first national youth conference was held at Baptist Camp Inagawa in 1956.

MRS. A.: Do you know how many churches we have in Japan and whether they work together?

MRS. J.: We have more than sixty cooperative churches. Their first home-mission project was to help send Mr. and Mrs. Edward E. Bollinger from Osaka to Okinawa in 1955, to cooperate with the four churches there. Mr. Bollinger writes that they have thirteen evangelistic points. Waves of Christian evangelism may well influence the entire Far East.

Mrs. Yamamoto has been interested in women's work for a long time, and has traveled over many parts of Japan observing what women are doing, including Farmers' Gospel School.

MRS. A.: I think we have heard enough to stir us to study and pray and give as we never have done before for the spread of the Good News around the world.

MRS. B.: I can imagine that Mrs. J. has only "hit the high spots" and I have a dozen questions to ask if we had time.

MRS. C.: May God forgive us all for our lack of vision and courage, and our topsy-turvy notions of how to arm effectually for the spiritual battle which confronts the world today. Let us bow for our closing prayer. [Leads in prayer.] O, God, help us to join together to carry "the water of life" to all the world. Amen.



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

The Fellowship Meeting

IS THERE a hi-fi enthusiast among your acquaintances? Should he not be in your Men's Fellowship? If he is not a member this may be a way to interest him.

Get him to figure the cost of wiring the church social hall with inexpensive but adequate loudspeakers for background music. Perhaps he would agree to bring his set to your fellowship meetings and other church dinners, hooking it into the loudspeakers installed permanently. For your December meeting, borrow or buy one or two of the many fine LP recordings of Christmas music, and play them for background during the dinner. If you cannot get a complete hi-fi system, use a good phonograph, but place it so it will not be too near some and too far from others.

December Meeting

See suggestions in *MISSIONS* for October and November. The public library has a wealth of material on Christmas stories, poetry, drama. Current and back issues of the *Augsburg Christmas Annual* will be especially helpful. If you ask someone to give a reading or tell a story, be sure he practices till he can do it well. Plan plenty of carol singing.

Allow forty-five minutes for buzz groups, in a brainstorming session on the question "How can we make the Christmas spirit last all year?" The rules for brainstorming are simple. Divide into groups of eight or ten; encourage one after another to speak, as fast as ideas occur to them; do not allow anyone to criticize any idea put forth—the wilder the use of imagination, the better. In forty-five minutes, each group should come up with about fifty ideas. When time is called, the recorder from each group can be called on to read five or ten of the best ideas in his notes. The executive committee may want to publish a consolidated list, for the interest of church members at large.

For January

See detailed suggestions in *MISSIONS* for October and November. Invite a prominent layman from each of several other churches in your community to meet with you—the presi-

dents of their men's groups, if they have them. Be sure they are made to feel at home. Give them a chance for brief greetings, and include them in the discussions. They may contribute some startling ideas.

Choose February Talent Now!

It takes real imagination to plan a Valentine dinner before Christmas. And it is natural to postpone, especially in the area of music, as much as possible until after "the Christmas rush."

But plans should be laid now, so the musicians of your church can be ready with a first-class serenade of love songs to accompany your February Sweetheart Banquet. Decide how many couples you will honor as "Church Sweethearts," have a small committee select the couples and keep their selection secret, and plan an appropriate love song to precede the presentation of each corsage to wife or sweetheart. (If an unmarried couple or two are included in the selections, it will add a lot to the interest.)

Without divulging the identity of each couple, find out as much as possible about them—how they met, where, what occupation each was following at the time, where they were married, any interesting anecdotes from their married life, and so forth. Condense the information into a fun-packed but complimentary introduction of them. Be sure to include the story of their relationship to the church. When pinning the corsage on the woman, pin a valentine or other appropriate label on the man.

Plan to excuse the women from cooking this dinner. Either have men cooks or have the dinner catered. Young people will be glad to serve, especially if they are given valentine aprons and headgear. Try particularly to enlist children of couples chosen as church sweethearts, so they can enjoy the fun with their parents. Perhaps older youth can do the dishes and earn money toward summer camp.

End-of-Year Spurt

December is the end of the fiscal year for many churches, as it is for the national and state conventions. Lay-

men should take the lead in making sure that all bills are paid and all Unified Budget payments are up to date. Even with Christmas bills coming up, we can ill afford to let our own celebration reduce our giving to Christ, whose birthday we are celebrating. Better to include in our giving schedule a special gift for his work!

Laymen's Hour To Feature Christmas Music

Make a special note to listen to the "Laymen's Hour" throughout December, and invite your friends to do so. Special programs will feature both the laymen singers and the University of Redlands choir in Christmas music.

Meet a Lay Leader

Franklin Gering is an insurance man of long standing. He recently completed twenty-seven years with Employers' Mutual, Wausau, Wis., where he is supervisor of the audit de-



Franklin Gering
*Central Area Vice-President
American Baptist Men*

partment. He is a deacon and Sunday school superintendent in Immanuel Baptist Church, Wausau, and serves on the Wisconsin lay-development committee. Is also a member of the Christian business men's committee, Wausau. During the Second World War he wore the blue and white uniforms of Uncle Sam's Navy. He served at one time as general director of youth work in the North Shore Baptist Church, Chicago, Ill. He served two terms as president of Wisconsin Baptist Men and one term as vice-president of the Wisconsin State Convention, before assuming his present responsibilities. Franklin and his wife Polly have three daughters who keep their mother company while their dad is traveling about the country on laymen's work.

News FROM THE BAPTIST WORLD MISSION

MINNESOTA

Convention Report

Charles E. Boddie, associate secretary for the missionary-personnel department of the American Baptist Foreign Mission Societies, took time out from conducting a worship session at the fourth annual meeting of the Minnesota Convention of American Baptist Churches to tell convention delegates that "America should take the lead in 'brotherizing the world.'" Dr. Boddie pointed out that more than half of the people in the world are people of color. "They are neighbors, and the problem is how to make those neighbors brothers." He indicated that Representative Brooks Hays of Arkansas was endeavoring to face up to the Little Rock situation in terms more of his Christian experience than as a politician.

New Secretary Installed

Clifford F. Perron was officially installed as executive secretary of the Minnesota Convention of American Baptist Churches. Norman B. Mears, a Minnesota layman and president of the convention, presided. Arthur M. Clarke, executive secretary of the Nebraska Baptist Convention, warned Dr. Perron of the danger of losing the common touch as he moved from the pastorate into his executive position.

Elected to office were A. J. Jeffries, minister of the Judson Memorial Baptist Church, Minneapolis, president; Harold Kleinpaste, of Clarks Grove, a Minnesota layman, vice-president; Evalyn Camp, former missionary to Japan and now on the staff of the First Baptist Church, Minneapolis, second vice-president; John A. Barbour, minister of the Ford Parkway Baptist Church, St. Paul, secretary; and E. J. Wagenhals, a Minneapolis layman, treasurer.

JOHN A. BARBOUR

GREEN LAKE

New Day in Missions

The American Baptist Foreign Mission Societies recently held a historic overseas planning consultation, which was climaxed in late November at a meeting of the boards of managers. The meeting, held at the American Baptist Assembly, Green Lake, Wis., marked one of several significant "firsts" set during the two-month consultation.

This meeting of the boards was the

first one attended by a group of national leaders from overseas churches—a fitting close to the consultation. For this, also, was the first time nationals had attended such a missions consultation. They joined American Baptist leaders to plan for what they term the "new day" in missions.

Edward B. Willingham, executive secretary of the societies, called the consultation "unique—in its constituency and in the spirit of expectancy which pervaded every session."

Included in the consultation were members of the administrative staff, thirteen Christian nationals, and ten secretaries from the mission fields.

A. E. Masa, president of the Convention of Philippine Baptist Churches, echoed the feeling of the national leaders when he pointed out that "we have become conscious not only of growing local responsibility, but also of our world mission obligation. This consultation has given us a starting point from which to communicate such a world vision to our people."

New York Meetings

The group spent the first two weeks in New York in a series of conferences and special events. They also spent two weeks at Green Lake in morning, afternoon, and evening sessions, where they considered every phase of American Baptist work overseas. Several board members and other denominational leaders attended sessions at Green Lake.

The consultation ironed out, or at least aired in lively discussion, such

fundamental issues in mission work as (1) what type of person is needed for the "new-day" missionary; (2) how Baptist churches overseas cooperate with other Protestant churches; and (3) what projects among the many needed should receive top priority.

Conferees, from each area of American Baptist mission work, represented Burma, Thailand, Japan, the Philippines, Hong Kong, Belgian Congo, the three India fields (South India, Assam, Bengal-Orissa), and Europe.

Findings Reported

At the end of the Green Lake session, a findings committee drew up conclusions and recommendations which were presented at the meeting of the boards. These findings will serve as the basis of decisions affecting American Baptist mission work for years to come. Topics covered by the consultation on which the committee reported to the boards were grouped under nine headings: evangelism, education, stewardship, field administration, relationships in U.S.A., goals and budget, the missionary, interchurch relationships, property, and constitutions.

In summary of the consultation, Dr. Willingham said, "We have sought the path of missionary advance for the new day and have faith to believe that God is leading us. American Baptists have a tremendous world mission responsibility."

In New York, during the first two weeks of their stay, the conferees considered problems peculiar to their area with their respective administrative secretaries and other officials. At Green Lake, the sessions were aimed at a broader, world-mission outlook in which one area contributed and learned from another.



J. Hervey Shutts greets Dr. and Mrs. Clifford F. Perron at reception at First Baptist Church, Albert Lea, after installation of Dr. Perron as executive secretary of Minnesota Convention of American Baptist Churches



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The two-month schedule of the conferees was as follows: The first two weeks were spent in New York city, where highlights of their visit included attending a session of the United Nations General Assembly, visiting interdenominational groups—and for some, time out for a few innings of a World Series game.

At the United Nations, the group received a special briefing on the findings of the committee that studied the recent Hungarian revolution, and the three Burma conferees were greeted by U Thant, Burma's permanent representative to the United Nations.

One afternoon the group toured the headquarters of the World Council of Churches, the International Missionary Council, and the National Council of Churches. Among the interdenominational leaders who greeted them at a reception there, was Samuel McCrea Cavert, secretary for the United States of the World Council of Churches, who will retire in the near future.

From New York the group went to Washington, D. C., for a week end. Here they visited Baptist World Alliance headquarters and were guests at a luncheon meeting of the Baptist Joint Committee on Public Affairs.

On October 19 and 20, the missions group met with the Wisconsin Baptist State Convention, which held its annual meeting at Green Lake that week end. Also at Green Lake at that time was American Baptist Convention President Clarence W. Cranford, who brought the Sunday morning worship message.

Those who addressed the group at Green Lake included Jitsuo Morikawa, secretary for evangelism of the American Home Mission Societies; John E. Skoglund, pastor of the First Baptist Church, Seattle, Wash., and a former administrative secretary of the Foreign Societies; and Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., and a former American Baptist Convention president.

Another former convention president, Mrs. Howard G. Colwell, was among the guests at the Green Lake sessions. A former member of the board of managers of the Woman's Foreign Society, Mrs. Colwell now serves on the convention finance committee.

Representatives of the boards included Mrs. Frank C. Wigginton, chairman; George M. Derbyshire, vice-chairman; and the following members: Mrs. George H. Armacost, of Redlands, Calif.; Charles W. Koller, of Chicago, Ill.; and Mrs. Ralph F. Palmer, of the First Baptist Church, Bellingham, Mass.

LOUISE ARMSTRONG

WASHINGTON, D. C.

Religious Liberty Studied

A group of nearly one hundred Baptists met in Washington, D. C., October 8-10, for the Study Conference on Religious Liberty, sponsored by the Baptist Joint Committee on Public Affairs, under the chairmanship of Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies of the American Baptist Convention. Denominational heads, editors of Baptist papers, executives of state conventions and city societies, chairmen of local public-affairs committees, professors, pastors, and lay leaders from four Baptist conventions and conferences were organized into round-table groups, with about ten persons in each group, in order to wrestle with the complex issues which challenge our Baptist understanding of proper relationships of church and state.

There were impressive occasions of inspiration and challenge, centering in the following addresses: "Soul Freedom and Policies of Government," by Congressman Brooks Hays, president of the Southern Baptist Convention; "The Present Day Promise for the Baptist Principle," by Edward Hughes Pruden, former president of the American Baptist Convention; "Report on the Status of Liberty Around the World," by Theodore F. Adams, president of the Baptist World Alliance; and "Free Churches in an Ordered Society," by Reuben E. Nelson, general secretary of the American Baptist Convention.

Complex Problem

In the searching address which Dr. Nelson wrote especially for the conference, he said: "You and I as Baptists and free churchmen are constantly under the necessity of testing our position to see whether or not we are following the way of Jesus Christ, or whether we are accepting the traditions and patterns of the communities in which we have been raised or in which we serve. It is always disillusioning to find great blocks of the teachings of Jesus that have never been mentioned in communities with a free-church tradition, where the Bible is supposed to be the final authority."

Most of the time, however, was spent in round-table discussions, where the conferees soon learned that the application of our principles is not as simple as some had supposed, and that Baptists have not been as consistent in practice as many had imagined.

In introducing the program, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, referred to separation of church and state as a label for a large package of ideas and observations relating to the practice of religious liberty, and stated that the purpose of the conference was to reopen the package and apply its truths to the institutional problems which confront us on every hand.

Meaning of Freedom

In the interest of getting back to scriptural foundations, Dr. Carlson had circulated, prior to the conference, an exploratory paper on the "Biblical Basis of Religious Liberty." Observing that the starting point must be the Bible rather than the First Amendment, he said: "For us, religious liberty is based on biblical insights, and it is advanced by biblical convictions. The future of religious liberty in America—and elsewhere, we believe—depends on what we do with our Bible, how we study it, how we discipline our lives by its principles, how we judge our churches and institutions by its insights; in short, on how we relate our lives to God by direct appropriation of the redemption offered in Christ and recorded by the Spirit in the Scriptures."

Dr. Carlson also stated that freedom lives and grows in relationships of people to one another and to their institutions. The cause of liberty demands that we rediscover what the Scriptures say about the relationship of the Christian to God, to the community of believers, and to society in general. Pointing out that the price of failure to achieve a proper relationship to God is the loss of freedom, he continued, "When other 'lords' take over, the fellowship is largely ruled by them, and its interests bargained in the market places and the council chambers of the world."

Recognizing that absolute separation has never existed between church and state, the conferees grappled with the problem of clarifying what we mean by freedom, and of discerning what kind of separation is consistent with the revealed will of God for all men. All recognized that insistence upon the freedom of the individual and of the church is deeply embedded in our Baptist tradition: that no person should be coerced to support a religion in which he does not believe,



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and that the institutions of religion must not be controlled by the institutions of government, nor vice versa.

Yet the complexities of modern life make it difficult to apply our principles with exactness and consistency. The problem has been complicated by the growth of the "welfare state" idea. Largely under the stimulus of Christian idealism, the Government has rapidly expanded its program of humanitarian services. The social institutions of the churches have grown at a similar pace. In the American Baptist Convention, for example, there is an association of over sixty homes and hospitals, with a total budget about equal to the Unified Budget.

These developments have resulted in many overlapping functions of church agencies and government agencies, which has brought about an increasing cooperation between the two. Where must the line be drawn in church-state relations in order to meet adequately the needs of people in the name of Christ, and at the same time keep faith with our heritage of religious liberty. This issue led the study conference to focus mainly on principles involved in the use of public funds for church agencies. The round-table groups spent three sessions wrestling with practical issues in this field.

No Final Answers

At the end of the program it was obvious to the participants that the conference had not achieved final answers; yet they felt that a good starting point had been found and that promising progress had been made in the right direction. As the conference drew to a close, there seemed to be a concensus that churches and their agencies should depend on voluntary contributions and should not be supported by grants from tax funds; that application of our principles involves many baffling problems, and that in practice we have too often violated these principles; that right application calls for serious study of the New Testament in relation to Christian experience, to the community of believers, and to the mission of the church in the area of Christian social responsibility.

WILLIS HUBERT PORTER

PHILADELPHIA

Staff Changes Announced

Nine changes in staff membership were reviewed and approved by members of the board of managers of The Board of Education and Publication at the fall meetings held in Philadelphia, Pa.

Robert G. Torbet, of New York,

December, 1957

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N. Y., has resigned as director of the department of educational services to become dean of Central Baptist Theological Seminary, Kansas City, Kans., as of August 1, 1958. Since he came to his present position in 1955, Dr. Torbet has greatly strengthened the work of the student counseling program, the educational registry, and the American Baptist Student Aid Fund.

Regional Directors

Two positions of regional directors have been established in the department of campus Christian life. Norman O. Keim, minister to students in the New York city area, will become the Eastern regional director, and Robert Davis, minister to Baptist students at Lincoln, Nebr., will become the Western regional director.

Park T. Rushford, of Indianapolis, Ind., has resigned as assistant director of the department of public relations to become minister of a New Frontiers church in Chicago. Succeeding him as Midwestern field representative during 1958, will be Burrus E. Beard, of Green Lake, Wis., director of food services for the American Baptist Assembly, and formerly a public-school superintendent in Iowa.

Three new editors have been ap-

pointed in the division of Christian publications. Bruce E. Mills, area director of evangelism in the Atlantic states for the American Baptist Home Mission Societies, will succeed Leonard L. Campbell, who has retired as editor of the *Secret Place*. Berthold Jacksteit, pastor of the Bethel Baptist Church, Anaheim, Calif., has been named director of youth publications. Richard L. King, minister of the First Baptist Church, Livingston, N. J., has become editor of *Teens*.

Clarence B. Gilbert, director of the department of church-school administration and program director of the American Baptist Assembly, has been named interim director of youth work and of the Baptist Youth Fellowship, following the resignation of Forrest B. Fordham, who recently became minister of the First Baptist Church, Olean, N. Y.

Gloria Leonard has been named director of the department of advertising, succeeding Donald Rettew.

Progress Reported

Progress on the Christian Higher Education Challenge, the name given to the \$7.5-million campaign for Baptist-related colleges, seminaries, student work, and the Baptist student-aid fund, was reported to the board by

Ronald V. Wells, codirector of the campaign. Richard Hoiland, executive secretary of the board, commented: "Since the future strength and spiritual effectiveness of our churches depend so largely upon a trained and dedicated leadership, our denomination is concerned lest its church-related institutions, under the pressures of a secular society, suppress their Christian convictions and play down their denominational heritages and connections."

Benjamin P. Browne, director of the division of Christian publications, reported that more than \$12,000 had been given in cash and pledges for the Christian Writing Center, which is proposed for Green Lake.

The board authorized Sanford Fleming, of Berkeley, Calif., to proceed with the writing of a history of the Board of Education of the American Baptist Convention, in connection with the board's fiftieth anniversary in 1959.

JOAN THATCHER

BELGIAN CONGO

Learning to Share

In Banza Manteke, God has taught some difficult lessons to an eager people. They are learning to share. All their tradition is against it. The medicine man could only maintain his position of power and authority so long as he guarded his knowledge. The secrets he learned in his lifetime died with him, and so with the men of other walks of life, so that each new generation had to start from the beginning again.

Now the people are learning that if they want to progress as other countries have they must cooperate and learn to share skills, knowledge, money, and labor for the good of all.

A Beginning

We have a man among us with only six years of formal education. He has taught himself to speak English, as well as French. He teaches religion in the government schools of Leopoldville, and also heads a society for promoting rural development. He has conceived the idea to start a loan fund for needy students in secondary schools. This fund is to be provided by graduates of mission schools now in well-paid government or industrial jobs, and also by teachers employed in mission schools.

Returning Help

We watched him as he explained to the village people that the mission has given much and the government has
(Continued on page 44)

MISSIONS

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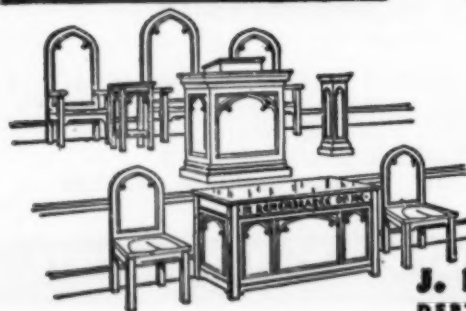
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177. *Good News*—Willie Mae Jackson enjoys the classes, the student store, the culture classes, and chapel, at Mather School. Time, 25 min. Rental, \$6.

250. *We Hold These Truths*—A young Negro serviceman spends his leave visiting the slums of Washington, D.C., and New York city. He finds that there are churches which are trying to help the slum people. Time, 28 min. Rental, \$8.

184. *Prejudice*—This deals with the effect of prejudice upon the person who practices it, rather than upon the person against whom it is directed. Time, 58 min. Rental, \$10.

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FS243. *One Girl's Story*—Betty Lou learns what it is like to be a true Christian, at Mather School in South Carolina. Color. 33 1/3 record; manuscript. Sale, \$3.

F155. *One-Way Street*—A city Christian center draws first a young boy, then his family to Christ and a better way of life. Manuscript. Sale, \$3.

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F254. *University of Tomorrow*—Akira Nowa comes into the life and activities at the International Christian University in Tokyo, Japan. Color. Manuscript. Sale, \$5.

F134. *No Longer a Stranger*—Jose and Maria enter the United States illegally to find a better life. They become good citizens, and good Christians. Realizing their mistake, they tell entry officials and are permitted to stay. Manuscript. Sale, \$3.

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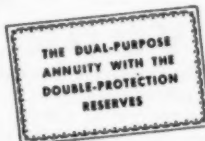
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Club Talk...

By FRANK A. SHARP
Business Manager

The staff, office workers, and members of the MISSIONS Publication Committee wish to send Christmas greetings to our loyal and devoted club managers and pastors. Many of you have helped us during the past year by your efforts to secure subscriptions and to keep the name of MISSIONS before our people. We want to tell you that your interest is deeply appreciated. May the inspiration of the Christmas season be yours throughout the coming year.

There is still time to send MISSIONS to your friends as Christmas gifts. A gift subscription for MISSIONS will last all year and will be a regular reminder of the donor's thoughtfulness.

Club managers are urged to promote the sale of gift subscriptions at the special Christmas rate of 4 subscriptions for \$5.00; 3 for \$4.00; 2 for \$2.75; and 1 for \$1.50. A card announcing the name of the donor will be sent to each recipient. Please be certain to send us the name and address of each donor.

Churches may well consider Christmas as an opportune time to keep in touch with non-residents, shut-ins, service men and women, and college students by sending gift subscriptions to these members. MISSIONS will provide information, news, and inspiration that will make these people feel that they are remembered by the church. It is too easy to forget those who are not in regular attendance. MISSIONS will arrive regularly to reassure these people of your interest and concern for them.

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Learning To Share

(Continued from page 42)

given much, and now the Congolese themselves must find their place to help. After several meetings and much discussion they would begin to nod in agreement. They voted to help, deciding that a village teacher in better-paying schools would give \$2.00 a year. This may seem a humble beginning to us, but to the Congolese it was a step out of the traditional past into the future of the greater Congo, arising from the hearts of the Congolese themselves.

LEON E. EMMERT

Answers to Quiz on Page 3

- (1) Love. (2) Sixty. (3) Reinhold Niebuhr. (4) 100th of the establishing of Christian work in Japan. (5) *Nature, Man and God*. (6) \$15,738.22. (7) Reuben E. Nelson. (8) One-half of 1 per cent; 97 per cent—the highest rate in the world! (9) 50 per cent. (10) "His acceptance of the lessons taught him close upon two thousand years ago." (11) Four Jersey heifers. (12) \$12,000. (13) 75,000. (14) Study Conference on Religious Liberty, Baptist Joint Committee on Public Affairs. (15) 72, 56, 10,000.

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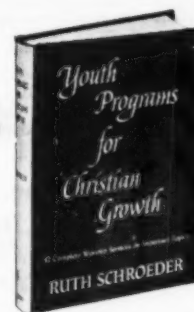
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